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BY THE RT. REV. MICHAEL FURSE, D.D.

Bishop of St. Alban's

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 Calle Isaac Peral, Manila, P. I.

Who? What? When?

*(Not to mention How? Why?
 and Where?)*

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The Spirit of Missions

WILLIAM E. LEIDT
Associate Editor

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Retired

Vol. XCVII

AUGUST, 1932

No. 8

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NATIVE TYPES OF CENTRAL MEXICO

Entusiasmo is the word most frequently used in accounts of Bishop Salinas y Velasco's first visitations. Included in the Mexican Suffragan Bishop's itinerary were visits to Guadalajara, San Martín de las Flores, Zoquipan, and San Sebastián

The Spirit of Missions

VOLUME XCVII
No. 8



AUGUST
1932

Offerings—An Educational Opportunity

Messages on 1932 weekly offering envelopes designed for Church school use are based on stories in recent issues of THE SPIRIT OF MISSIONS

EACH YEAR THE Church Envelope Company of Richmond, Virginia, issues a set of weekly offering envelopes designed especially for use in our Church schools. Each envelope contains a special message concerning the Church's work. These messages are prepared by a Churchman and in coöperation with the Department of Religious Education of the National Council. The envelopes for use in 1932 contain messages prepared by William Codman Sturgis, Ph.D., sometime Educational Secretary of the Department of Missions of the National Council. Soon after he had finished this task, Dr. Sturgis wrote THE SPIRIT OF MISSIONS:

To get material I went over the complete file of THE SPIRIT OF MISSIONS for 1931, and January to May, 1932, marking possible excerpts. I thought that perhaps I might get fifty-three interesting and suitable items out of those seventeen issues. I began copying out striking items as noted in the May issue and worked backwards as I wanted the latest news. By the time I had got back to December, 1931—six issues—I had sixty-eight brief paragraphs.

This statement by so competent a student of missions as Dr. Sturgis, so interested the editors of THE SPIRIT OF MISSIONS that we asked Dr. Sturgis if we might see the items which he had selected. Having seen them we wanted to share them with our readers. The Church Envelope Company was willing and now

THE SPIRIT OF MISSIONS publishes a selection of these paragraphs. Every statement or story has appeared in THE SPIRIT OF MISSIONS before. But perhaps you missed it! The selection is also suggestive of the really vital material which appears from month to month in THE SPIRIT OF MISSIONS. At the end of each paragraph is given the issue and page from which the item was taken.

1 1 1

BISHOP AZARIAH's Diocese of Dornakal, India, in which our Church has been asked to help, has a record, for ten years, of seven thousand converts a year. There are now over 160,000 baptized Christians, largely from the outcaste or "untouchable" class. During the past five years, however, over 7,100 caste people have come into the Church, and the flood is rising. No wonder Bishop Azariah needs help!

March, p. 178

In September, 1931, Archdeacon McCarthy of Cuba died. In ten years, he built up three congregations at Camaguey—Cuban, American, and Negro. Besides this, he spent days in the saddle riding through the mountains to reach those who had never heard of Jesus; while, in the nearer villages, he won great numbers for the Church. Who will take his place?

February, p. 112.

THE SPIRIT OF MISSIONS

The new Bishop of North Dakota, the Rt. Rev. F. B. Bartlett, has a hard job. His huge district of mountain ranges and desert wastes has scattered mining towns, mountain villages, and isolated ranches. He has nearly sixty parishes and missions; and outside of these, very many people who have never heard the Gospel.

January, p. 13.



THE CHURCH IN Japan is doing a great social and educational work. Its schools have eight thousand students; its hospitals are famous; its dispensaries had over eighty thousand patients in 1930; it has five orphanages, seventy kindergartens, and several day nurseries. The Widely Loving Society in Osaka cares for two hundred and fifty poor children. Christ's Hall, Tokyo, combines selling rice to the poor at a low price, with street-preaching.

January, p. 25.

Our Church has eighty-two homes for poor and orphaned children in the United States. If it weren't for these homes, what would become of the children? Yet hundreds more are waiting to gain admission, while there is hardly money enough to support those already being cared for and usefully trained in Christian living.

May, p. 333.



WYOMING'S POPULATION OF less than 250,000 is scattered thinly all over the State. We have sixty parishes and missions; to visit all requires six weeks of constant going. During the first eleven months of his episcopate, Bishop Schmuck traveled twenty-eight thousand miles by motor alone in his district, carrying every sort of emergency supply in case of being stalled "a hundred miles from anywhere."

March, p. 161.

"I can take you to a place where the Gospel has never been heard," says a foreign missionary.

"And I can take you," says a college pastor or a city rector, "to a place where the Gospel has been heard but never received."

To both places the Lenten Offering helps the Church to go with its message, its power, its new life.

January, p. 21.

A Church Army Captain in India reports that in one village which he visited he found fifty or sixty native Christians; a year later there were over three hundred. This is what may be expected in hundreds of villages in the Diocese of Dornakal where countless thousands of outcaste people are now waiting to be prepared for Baptism. What a call that is for our young Church people! "Let down your nets for a draught," says the Master.

April, p. 231.



IN CHINA, WHEN only one member of a family becomes a Christian, he or she has a very hard time of it. So, in one of our districts, it is usual to wait until a whole family is ready for Baptism. It has worked well. During the past few years, one Christian family has brought in nine others; another, four, besides two more asking for the "Jesus doctrine."

December, 1931, p. 841.

One parish in North Carolina, St. James', Wilmington, recently gave one complete building for our Voorhees Negro School in South Carolina. It will be used for training Negro girls in useful trades. The building cost \$20,000, but the parish didn't let their contribution lessen their usual regular gifts for the Church's work elsewhere.

May, p. 338.

The native Church of the Nazarene in our Brazilian mission at Livramento isn't satisfied with working only in the city, but has reached out into one of the sub-

OFFERINGS—AN EDUCATIONAL OPPORTUNITY

urbs with a mission church of its own. An American packing company has a plant there, and everyone in the neighborhood joined in giving material or work toward building their new chapel named *Capella do Salvador*. *March, p. 169.*



IN FIVE MONTHS, eighty-five opium addicts were treated at our hospital in Wuchang, China. Most of these came through the influence of the chaplain, Mr. Lui. More than thirty were permanently cured. Three of these were owners of opium-shops which they have now closed. Thus our Church is fighting opium—the curse of China. *February, p. 112.*

During all the recent troubles in China, the Church under Bishop Huntington in Anking carried on finely—partly because it is almost pure Chinese. Of the 158 workers, only twelve are foreigners. The Superintendent of St. James' Hospital is

Chinese, as are those in charge of every one of the churches and schools. For four years, the people have contributed an average of \$3.50 a year per communicant. *January, p. 16.*

St. Michael's Mission to the Arapahoe Indians at Ethete, Wyoming, has a fine native basketball team. The Church believes rightly that athletics may have a great part in producing fine characters—boys of courage and discipline, with a sense of team-work, fair play, and self-confidence. Some of these the Indian has; others he has to learn. *April, p. 243.*



IGLESIA Santa Maria de la Gracia—Can you translate that? It is the name of our church at Cespedes, Cuba, under Bishop Hulse. It isn't much of a building to look at, but the mission ministers to nearly three hundred baptized

To Enjoy the Experience of Giving

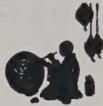
CHURCH SCHOOL OFFERINGS afford one of the most challenging and yet one of the most simple opportunities for religious education. Practically every child brings an offering, but it is unusual for him to know where it goes. If boys and girls are really to enjoy the experience of giving, and are to become increasingly interested in the mission of the Church, they must not only know where their offerings go, but also share in the control of their offerings. The money given by the members of a Church school should be used only for enterprises which they have agreed upon.

The question may be asked, "Why should children direct the use of their offerings?" The answer to this is the often-demonstrated fact that children give more intelligently to definite objects in which they have direct interest and for which they feel personal responsibility. As they grow older in the Church school, the parish may lead them to give increasingly towards the parish budget for diocesan and general missions. By the time they are in the senior high department of the Church school, they will have shared, through a series of missionary experiences, in the work of the Church in its various foreign and domestic fields, and will be ready to give "The Church's Mission" their hearty support.

THE SPIRIT OF MISSIONS

Christians, and has a Church school of 120 pupils besides an elementary day school for fifty. *March, p. 170.*

In every mission-field our Church means to train native leaders for a native Church. In Porto Rico we have St. Luke's Training School for Nurses, St. Catherine's Training School for women workers, and St. Michael's Seminary for young men. From these schools, native priests and lay workers are going out to their own people. *December 1931, p. 813.*



THERE WAS RECENTLY held, at Osaka, Japan, a conference of over two hundred young Japanese Churchmen, representing every one of the ten dioceses in Japan. They met to discuss their Christian experiences and how to lead others to Jesus Christ. As a result, a National Young Men's League was proposed to promote the work of the Church.

December, 1931, p. 827.

Last year nearly four hundred Japanese mothers whose babies were all born in our St. Luke's Hospital, Tokyo, organized themselves into a sort of society interested in "healthier and happier children." They knew by experience that this Christian hospital was the only place in Japan where such a result could be had. Your Birthday Thank Offering helped that.

April, p. 242.

The Canadian Government is searching all the Indian villages in Yukon territory for children suffering from tubercular glands. There is only one hospital to send them to—our Hudson Stuck Hospital at Fort Yukon. During the summer of 1931, fifty-seven children were cured. If we help to support the hospital, there is hope that this disease may soon be wiped out.

February, p. 113.

A layman has established our Church's first permanent work on Molokai, T. H., by building a small but fully equipped

and much needed hospital there in memory of his son. He promises some needed addition, every year, on his son's birthday. The hospital has two wards, four private rooms, baby crèche, and operating room. Also a nurse's home and a chapel. A fine memorial! *March, p. 155.*

One of our most interesting missions is that to the Mohammedans in the southern Philippines. After twenty years of work, the people are now glad to send their children—first girls, and now boys, to our Settlement House near Zamboanga. They are eager for education, but there is great need for decent buildings. Christian children mean converted parents some day. *April, p. 254.*



DON'T FORGET Helper! It is the hub of a great coal area in Utah. Bishop Moulton says that Helper furnishes everything but churches for fifteen thousand people. The Bishop has taken over the Y building and made it into church, library, lecture room, party hall, bath-room, Sunday school hall, guild room, and civic center. *January, p. 30.*

A blind young Spaniard in California transcribes THE SPIRIT OF MISSIONS into Braille every month. A big job! The copy is placed in the State Library in Sacramento for circulation among blind readers who appreciate it immensely. Thirty other State Libraries have asked for copies; but, as yet, there isn't enough money to pay for the transcribing.

April, p. 258.

"Oh, Daddy, I love you so," said a little girl, throwing her arms around her father's neck.

"Yes, darling, I know you do," he replied, holding her close.

"But, Daddy," she went on, "what are we going to do about it?" That's the question if we really love the Lord Jesus.

Never Have I Seen Such a Doctor!

In a crowded, inadequate, poorly equipped hospital, Dr. Jenkins ministers tirelessly to the Igorots whose complete confidence he has

By the Rev. Lee L. Rose

Missionary-in-charge, Mission of St. Mary the Virgin, Sagada

ONE of the building enterprises to which an appropriation was made from the 1931 United Thank Offering is a hospital at Sagada in the Philippine Islands. In the January SPIRIT OF MISSIONS (page 41) Dr. Jenkins told of the inauguration of his work in Sagada and the problems constantly facing him. This grave situation continues. Here the priest-in-charge of the Mission of St. Mary the Virgin tells of the "miracles" Dr. Jenkins performs hourly. The prospect of the new building, however, is cause for rejoicing and gives Dr. Jenkins and his helpers hope and courage in their work.

NEVER HAS THE Mission of St. Mary the Virgin (Sagada, P. I.) seen such things as are going on every day in connection with our newly launched medical work. The tiny house that at present is doing duty as a hospital is jammed all hours of the day and night. Never have I seen such a doctor as Hawkins Jenkins. The people regard him as a perfect miracle worker and trust him implicitly. Only a short time ago a man, a typical Igorot, came in from very far away. The doctor diagnosed his case and told him that the operation would be very serious, that he might not live through it. Without a mo-

ment's hesitation the man asked to have it done.

On another occasion a woman exceedingly anemic from hemorrhage and loss of blood was brought in from one of the neighboring villages. Very little hope was held for her recovery. With an antiquated and patched transfusion set Dr. Jenkins managed to give her a transfusion and she rallied wonderfully. She made the suggestion herself that as soon as she was fully recovered she wanted to be baptized (but not until she was well). About five days later another hemorrhage took place. Another transfusion was attempted but in the midst of it the patched apparatus went to pieces. As a result the woman was carried back to her village where she died.

Shortly afterward Dr. Jenkins received a hurry call from Bontoc where Dr. Clapp's wife was in desperate condition from a premature childbirth with many complications. Dr. Clapp and Dr. Jenkins labored over her all night long. When Dr. Jenkins returned he said that he hoped that she would be all right if infection did not set in. But in less than two days the infection did set in and again Dr. Jenkins was called. (The trip to Bontoc requires two hours at the very best.) Again the old apparatus was tried. Again it



DR. HAWKINS JENKINS

Trusted implicitly by Igorots, who regard him as a perfect miracle worker

THE SPIRIT OF MISSIONS



SAGADA, P. I., SHOWING MISSION OF ST. MARY THE VIRGIN

Never has the mission seen such things as are now going on in connection with its medical work under Dr. Jenkins. The tiny hospital is jammed at all hours of the day and night

broke down in the midst of the transfusion. Immediately a wire was sent to Manila to ask for the loan of another apparatus. Although it was rushed through by special arrangements it took more than forty-eight hours for that set to arrive. Everyone predicted that the mother must go to join the newborn baby. But due very largely to Dr. Jenkins' unceasing zeal and the many prayers that were offered, she did survive and last Sunday received the Holy Communion in a wheeled chair. But in less than a week, Dr. Jenkins had had to make the wearisome trip to Bontoc four times and carry on his work here at the same time.

Among several serious cases during this time was that of one of our school boys who was brought in in very serious condition from a stoppage of the intestines. An operation had to be performed immediately. When you remember that we have nothing except the flimsiest sort of a sterilizer, that we have no electricity or gas, you can understand something of what this means. It was dusk and the operation had to be performed by the

use of a gasoline torch and electric flashlights. In this case, for the first time, postoperative pneumonia followed and we thought we were going to lose the school boy, who was dear to all of us.

THE CROWDED CONDITIONS in the hospital are almost unspeakable. This is what I found on a recent visit: In the tiny room where the dangerously ill people are kept, there were five people in beds. They covered the floor space with an apology for an aisle at the foot of the beds. Under the beds there were at least five people sleeping. We went into the still smaller room at the back where there is space for only one bed. Beside the bed there was a man whose hand had been amputated that afternoon and tucked away in corners there were three people, rolled up in their blankets. In the hallway there was one bed and four people were sleeping on the floor. In the operating room was a woman on the floor who had been brought in during the afternoon. A serious operation had saved her life and that of her child. But there was no place for them except the floor

of the operating room. Various members of her family were sleeping around her. That same room had to be used for two serious operations the next morning.

On the top floor there were the usual number of men, women, and children, one man dying of dysentery. In the consulting room on the first floor there were eight stretched out. And still they come in larger and larger numbers. We have spread abroad the word that we cannot take any patients except those who really belong to us. (I do not mean Christians, but those from the stations for which we are responsible.) But this does not help the situation greatly, because our field is almost unlimited and the people are using the hospital more and more. We simply cannot keep them out.

It is all very well to say: "Cut your garment according to your cloth," "Pay as you go." Sound sentiments such as those simply go down before the crowding of sick and injured people who must be helped. They keep on coming no matter what we do. They need medicine and treatments; they also have to be fed. This food consists only of rice, and, in a few cases, milk, with an occasional vegetable. But there are forty patients in the place all the time.

For supplies and maintenance we are allowed at present \$2,160 a year. That, then, for medicine and food and cleanliness, means something less than six dollars a day, and on that we care for approximately forty people, not to mention the forty more who come in daily for treatments.

I am absolutely at a loss. It is impossible to charge for practically any of the work. The people do give. I have just paid them for more than a hundred eggs that have been contributed this past month, which I have used at the house.

And some of the people bring other things like rice and fruit which can be used right at the dispensary. A man gave fifty dollars last month for the operation upon, and care of his wife. But that was one of the outside cases which we feel that we have to refuse to take in the future. People on salaries have to pay, but for every one with a salary there are more than one hundred without. The cost of running the sterilizer and operating room is high. But instead of cutting down on them, we have to use them more and more. And, of course, we have to use an enormous amount of medicine.

On another occasion, a delegation came in from Bangnen, one of our best out-stations, to say that there was a very serious epidemic of measles in that village and that many babies were dying. What could we do? We could not admit them here because there was absolutely no room. And then, since it was manifestly impossible to isolate them, there was the danger of contagion. That same day, Dr. Jenkins went over on horseback to see the heads of families and the leaders of the village to tell them what they must do. This is no easy ride. It meant the whole afternoon. And immediately upon his return, he was informed that he had to go to Bontoc again to see Mrs. Clapp.

Here is a note that has just come from the doctor. I am glad to drop everything and go to the hospital:

We are about to deliver a woman of a baby which will probably die during birth. It is quite possible that the baby may live for a few minutes, and if you can spare the time I would be glad if you could be here to baptize it. It may even be born all right, *i. e.*, in good condition. I have said nothing about the baptizing to the parents as I want to hear from you first. The delivery will start in about fifteen minutes.

WE can no longer believe that if you want peace you must prepare for war; rather is it true that if you prepare for war long enough and diligently enough, you will most certainly get it.—
Pastoral Letter on Disarmament, Church of England in Australia

Notable Editorial Career is Closed

Frederic C. Morehouse, for a generation editor of *The Living Church* and a leading figure in General Convention, passes away in Milwaukee

FREDERIC COOK MOREHOUSE, LITT.D., L.H.D., LL.D., editor of *The Living Church* since 1899 and president of Morehouse Publishing Company, died at his home in Milwaukee, Saturday night, June 25. On the previous day, the forty-first anniversary of their wedding, his wife, Lilius E. Morehouse, had succumbed after a lingering illness of more than a year. Mrs. Morehouse was buried from All Saints' Cathedral, Milwaukee, on Saturday afternoon, June 25. The funeral of Mr. Morehouse took place from the same cathedral at ten o'clock on Tuesday morning, June 28. Interment was in Forest Home Cemetery.

This announcement spread poignant grief throughout the Church. Mr. Morehouse will be remembered for many services but chiefly as the editor of *The Living Church* and as president of a great publishing house, devoted exclusively to the promotion of Christianity generally, to the Episcopal Church particularly, and to the interests within the Church to which a great life had been dedicated with magnificent conviction and courage.

This will by no means represent the sweep of his splendid activities. He was a citizen of the first rank. He will be remembered in Milwaukee for a leadership that has left a real imprint in the life of this outstanding American city.

Suffering caused by the Great War touched his heart deeply, and resulted in self-sacrificing eagerness not only to do his utmost but to rally thousands to the humanitarian activities which the War occasioned. Thus in this land, in Belgium, and in France sufferers came to call him blessed.



FREDERIC COOK MOREHOUSE
March 19, 1868—June 25, 1932
Late Editor of *The Living Church*

THE SPIRIT OF MISSIONS bids farewell to a great Church editor, whose life work gave rich distinction to this field of service. We bid farewell to a great Churchman who, upon the floor of General Convention, for a period of twenty-one years, was the acknowledged leader of the group he particularly loved, and commanded the respect,

indeed, the veneration, of the whole leadership of the Church because of the vigor and graciousness with which he won or lost in many a memorable combat. We bid farewell to a former member of the National Council of the Church whose profound loyalty to the missionary enterprise endeared him to all who had in the period of his service, and who now have, responsibility for the conduct of this world task.

In the Providence of God, the boon was granted Mr. and Mrs. Morehouse, of becoming inseparable in death as they had been in life.

Grant them, O Lord, rest eternal, and may light perpetual shine upon them.

Bishop Nichols Consecrates Hikone Chapel

Erected by missionary in memory of his parents, building is second church in Kyoto district to adapt Japanese forms to Christian use

ON MAY 27 THE Rt. Rev. Shirley H. Nichols, Bishop of Kyoto (Japan), consecrated a small church building in the town of Hikone on the shores of Lake Biwa, the largest lake in Japan. The setting apart for sacred uses of a particular building is always an event of importance to the congregation directly concerned. Sometimes this interest extends to a wider circle. Such is the case of this new chapel which has been given by the present priest-in-charge of Hikone, the Rev. P. A. Smith, in memory of his parents, the late Prof. and Mrs. E. C. Smith of Dixon, Illinois.

The Smith Memorial Church is notable as being the second church built in pure Japanese style in the Missionary District of Kyoto; the first having been built in Nara about five years ago. Much smaller than the Nara church, the Hikone church follows more closely the lines of Japanese architecture and is more ornamental. It has the curved roof of the Japanese Buddhist temple and each of the rafters is tipped with the gold-leaved metal cap which such architecture requires. The roof over the entrance is of the same style, and with the exception of one or two special places the whole building is of the pure white arbor vitæ used in religious structures in Japan. The lumber was brought as logs from the mountains and sawed here under the eye of the contractor. Thus each piece is of the

very best; not a single knot marring the smooth whiteness of the wood. Neither has a drop of paint nor stain been used anywhere, inside or out. Although thoroughly Japanese in style, the chapel can never be mistaken for anything but a Christian church: surmounting the peak of the roof is a large cross, while over the entrance is a slightly smaller one and on the ends of all the rafters and the edges of all the tiles are small crosses.

The porch which runs around three sides has the railing so familiar in all Japanese temples and shrines. In those places where the ordinary temple has carving, there are Christian symbols; the cross, the grapevine, and the dove being used most frequently.

On either side of the entrance is a short pillar of concrete in which is embedded a stone. The one on the right is from St. Luke's Church, Dixon, Illinois, and the other is from Westminster Abbey; the

two symbolizing the part played by the two mother Churches in the founding of the *Nippon Sei Ko Kai*.

Inside, the nave will seat about fifty people. It is lighted by six large windows with diamond panes of ground glass, which gives a soft effect much like that of the translucent paper used for windows in many Japanese houses, but without being so liable to damage by rain.

The communion rail is of the same design as that on the porch, and over it,



CHANCEL, HIKONE CHAPEL
The lectern is the gift of the man who carved the teak altar



SMITH MEMORIAL CHAPEL RECENTLY CONSECRATED IN HIKONE, JAPAN

Passersby who step within the yard frequently pause to say a prayer. Thus the building already has begun to make the Japanese feel that Christianity is not a foreign religion

hanging from the ceiling, is a sort of Japanese edition of the rood screen in the form of three panels. The altar stands in a small alcove like that found marking the highest or holiest spot in a Japanese house or in a public building. The altar itself is of beautifully carved teak and except for the chancel floor is the only part of the building not of native Japanese materials.

The pews, chancel furniture, and all other parts of the building are plain so that the eye of the worshipper is naturally drawn to the altar. The only other piece of furniture which can in any way be called elaborate is the lectern, an angel upholding with his hands, the tablet upon which the Bible lies. The credence table is of the form used in temples for the placing of offerings, and on the opposite side of the altar is another small table of exactly the same design which is used for the Bible when the lectern is used for preaching.

The whole is a building in which any

Christian can feel at home, and in which a Japanese will feel especially at home because of the familiar form of the building, which suggests religious thoughts to him. It invites everyone to worship and meditation. As one Japanese priest said, "When we come in here, we unconsciously bow our heads and pray."

One of the happiest features of the whole enterprise has been the wholehearted enthusiasm of the Japanese. The head carpenter and contractor, a member of the vestry, gave time, money, and labor without stint and so inspired his men with the same spirit that they worked with a zeal that no money could buy. Five workmen, only one of whom was a Christian, gave a large stone basin for the Japanese garden at the side of the chapel. The man who designed and did the carving not only did the work for far less than the usual prices, but was so impressed with the idea of the building that he gave the lectern as his especial contribution, though he, too, is not a Chris-

tian. He really caught the ideas embodied in the symbols to such an extent that they have lost none of their significance by being worked into Japanese forms, and in accordance with Japanese art. Money came from both America and Japan, the latter gifts including many from non-Christians. When the altar vases of Japanese cloisonne were ordered, the maker refused to accept payment for them, saying that if they were for such a church he could not take any money for them.

In the consecration service, one further Japanese feature was introduced. A band of some seven musicians who play for the principal religious festivals of the neighborhood (though they are simple farmers most of the time), asked that they might be allowed to play for the opening service. So in the place of the usual processional, these men rendered a selection of that shrill Japanese music which is used "to call the god down among his worshippers." There was a thrill to it even for a foreigner and it gripped the Japanese even more, making them feel still more deeply the true Japanese air of the

whole building. These musicians also played at the time of the offering and at the end of the service.

In other ways the service was of the usual kind. Besides the two bishops, Bishop Nichols and Bishop Naide of Osaka, thirteen clergymen participated. Not all, however, were able to be in the chancel, as that is too small. At the subsequent luncheon in the parish house, each guest was presented with a small wooden cross made from the odds and ends of lumber left from the building. These were marked, "Souvenir of the Consecration Service of the Hikone Memorial Chapel."

Passersby often pause to examine our new building, while some step into the yard to get a better view. Among these latter are some who clasp their hands and say a prayer before they pass on. Such acts indicate that the building has begun its task of making the Japanese feel that Christianity is not a foreign religion. So the day will come when the people of Japan will realize fully that Jesus Christ is not the Saviour of Europe and America only, but of Asia as well.

Olympia Has Two Vigorous Japanese Missions

MUCH REJOICING IN the Diocese of Olympia over the beginning of a new building for St. Peter's Japanese Mission, Seattle. New quarters have long been needed for this vigorous Japanese work. The present unit, provided largely by an appropriation from undesignated legacies received by the National Council, will be a parish hall with a screened chancel to be opened at service time. Classrooms and meeting rooms are included. A new church is to be undertaken at as early a date as possible.

The Rev. Herbert H. Gowen, professor of Oriental languages in the University of Washington and priest-in-charge of St. Barnabas' Mission, started the Japanese mission twenty-five years ago. The priest now in charge is the Rev. Gennosuki Shoji, a product of the mission itself. The ground-breaking was attended by

the Japanese people in force, and many American friends.

In the White River Valley is another Japanese mission. Most of the farmers here are Buddhists, and when the Church's former missionary, a Japanese clergyman, died some months ago, the diocese thought that perhaps the Buddhists would take the opportunity to secure a teacher of their faith, but instead they asked for another Christian teacher.

The man in charge now is a Japanese physician studying for Holy Orders. Years ago while a student working as a house boy in the home of one of our clergymen, he asked if some Japanese boys might have a Bible class. The class was forthwith organized. Out of it grew what is now an important Japanese mission. The boy who asked for the Bible class is in charge.

On the Road to Christian Reunion

Sympathetic study and understanding have modified Protestantism's conception of history, doctrine, and polity of Eastern Churches

By the Rev. William C. Emhardt, S. T. D.

Counselor, Commission on Ecclesiastical Relations

PART TWO

THE INTEREST of the Anglican and Protestant world in the Eastern Churches began with the close of the War of Greek Independence. The mind of the Western world was focused upon the little nation struggling for freedom. During the same period there was dawning upon the Christian Churches of the West a consciousness of missionary obligation to foreign peoples. This was the age of dawning romanticism and was characterized by a clarity of vision. Absolutism had entered into a death struggle with a growing spirit of democracy. Live and let live was the program of the newer political prophets. The same spirit moved within the Churches. The minds that were thinking in terms of national rights in the political unit applied the same principle to the newly awakened national religious consciousness. If weakened nations were to be encouraged, the Churches that had been suppressed and repressed under Turkish tyranny should be aided in an effort to meet the spiritual needs of people who were beginning to realize that they had a place under the sun. Hence the Western Churches, especially the English-speaking Churches, approached the Churches of the East with offers of co-operation. The missionary work of the Near East, especially of the Anglican, Congregational, and Presbyterian Churches, was based on this program.

The age was not ripe for such experiments. The Eastern mind had suffered such repression that it had lost its keenness of comprehension. The Protestant mind had not acquired its present-day

catholicity. Unusual methods of worship and an embodiment of religious mystery either excited curiosity or provoked criticism. The wily Turk always has shown himself a past master in converting novelty into dissension profitable to himself. Rome could not be passive while the West was giving life and strength to the hierarchies that seemed to be losing their ability to resist Papal inroads. A confusion of issues was inevitable. Misunderstanding bred suspicion and distrust in the Eastern mind and a critical attitude among the missionaries. Adverse propaganda and schism followed, abetted by the Turk whose favorite policy has always been that of provoking discord among those whom he would destroy. Thus this sincere but untimely effort to project the glow of one of the most enlightening periods of Anglican culture among people fallen into abysmal ignorance failed. Through no fault on either side the movement led to schism within the Eastern Churches and policy of propaganda and proselytism on the part of those who had come offering coöperation. The outcome was harmful to the Eastern Churches and has given very inadequate return for the expensive and consecrated efforts of those who felt driven to foster the several Protestant Churches of the Near East.

The cleavage once effected, excessive zeal on one side and bitter resentment on the other drove the two groups further apart. In the meantime enthusiasm for the conversion of the heathen was spurring the Churches at home to extensive missionary programs. Supporters of

ON THE ROAD TO CHRISTIAN REUNION

missionary boards were measuring success by the number of converts. Under the limitations of this measure of the success of missionary enterprise, the missionaries in the Near East lost sight of their original purpose and sought to justify their existence through reports of converts from the native Churches.

The chief instrument of conversion was the mission school, in many cases developing into institutions of higher learning. One may regret the purpose that gave birth to these institutions, which have long since ceased to be mere instruments of conversion, but it cannot be denied that they laid the foundation for a monumental service to the Near East. In the day of fuller mutual understanding the Anglican, Presbyterian, and Congregational institutions of learning will be treasured as an invaluable contribution.

The decree of Papal Infallibility in 1870, fanned the flame of Protestant zeal in the Near East. It seemed difficult for the indiscriminating missionary to pierce the veil of ceremonial and distinguish between Orthodox, Gregorian, Jacobite, Nestorian, or Copt, and the subjects of the Pope. Hence, increased

fervor in the effort in the Near East to snatch the brands from the burning.

How different the picture today! The future historian of the philosophy of the history of Christian missions will treat at length the sudden psychological and spiritual changes that caused these factions not merely to dwell together in peace and mutual trust, but to seek a common basis of coöperation and mutual unity.

During the World War and administrations of relief agencies for the past fifteen years, Christians of the Near East and the West, and factional elements in both groups have labored side by side in the salvaging of stricken humanity. The West learned to respect the value of "superstitious" religion, as they witnessed the holocaust of the thousands who counted life but a small sacrifice in testimony of their faith. The Near East learned that Western "fanaticism" was but a thin shell that surrounded the priceless kernel of charity and devotion to the welfare of mankind. In this new relationship the Near East has possibly been helped most, while the West has gained most.

The exercise of the gift of charity in



REPRESENTATIVES OF WORLD'S Y.M.C.A. AND EASTERN CHURCHES MEET IN ATHENS
Included in the group are John R. Mott (center), the Archbishop of Athens, and spokesmen of the Churches of Egypt, Greece, Bulgaria, Roumania, and Yugoslavia

earthly things has led to the practice of the more priceless virtue of charity in things spiritual. It has dawned upon the Western Churchman not only that the Near Eastern Christians are comprehended in brotherhood in Christ, but among those with whom they should seek fellowship.

This change of attitude prompted a more sympathetic study of the Eastern Churches. The Protestant mind was impressed not merely by the strength of Christian conviction that kept members of the Near Eastern Churches faithful unto death; but discovered that their position was unique. A muddled conception of the history, doctrine, and polity of these Churches had led the Protestant to believe that these Churches were closely akin to the Roman Church. A better understanding has shown that they are distant from Rome even further than the evangelical Churches of the West. Union with Rome, as Rome is, is an academic possibility in the West. It is unthinkable in the East. In fact, the fundamental issue in the negotiations between the Anglican and Eastern Communion was whether union with Rome or union with Constantinople was of primary importance to the Anglicans. The East would have no interest in a Romanized (or Latinized as they call it) Anglicanism.

Thus Protestants have learned to discern in the Eastern Churches, a type of religion that is unreformed because it has not fallen into the errors that gave rise to the Reformation movement in the West. Some of the more careful students are realizing that the influence of Eastern scholars who had sought asylum in western Europe after the fall of Constantinople in 1453 had a direct bearing on the trend of the Reformation.

In no respect was this influence so greatly felt as in the encouragement it lent to the emphasis on evangelical enlightenment of the people. For a long period scholars within the Church of England had been progressing in their endeavor to bring the Holy Scriptures translated into the vernacular into the

daily life of the people. Reinforced by the invention of printing the movement to bring the Bible to the people became a controlling factor in religious movements. Scholars such as Erasmus were at hand not merely to interpret and aid in translation, but to give evidence of the sustaining force of evangelical truth within the Eastern Churches, on the strength of which they preserved their integrity and purity of faith from the snares of imperial favor, and the sophistication of the Middle Ages.

This evangelical note of the Eastern Churches is becoming more appreciated in the West as these Churches become better known and a practice of fellowship in worship has grown. A superficial study of Eastern liturgical worship will reveal an even more evangelical note than is found in the West. It is true that tradition holds a place in religious thought and dogmatic faith second only to that of Holy Scripture. The validity of tradition, however, is dependent upon agreement with the Holy Scriptures and universal acceptance under the guidance of the Holy Spirit.

In the recent discussions at the joint conference of theologians of the Anglican and Eastern Orthodox Communion it was agreed that tradition expressed "the truths which came down from our Lord and the Apostles through the Fathers, which are confessed unanimously and continuously in the undivided Church, and taught by the Church under the guidance of the Holy Spirit."

This view of tradition has been familiar to the Protestant mind. The acceptance of certain holy writings as forming the canon of Holy Scriptures and the observances of the first day of the week as the Lord's Day are among the earliest traditions. The salient features of each of the Protestant bodies form part of their denominational traditions. With the proviso, therefore, that all tradition must be in accord with Holy Scripture, tradition as defined by the joint commission should be generally acceptable.

(To be continued)

My Parish is Seven Hundred Miles Long

A circuit of the Japanese colonies in Brazil,
embracing twenty missions, requires a month's
travel by train, steamer, horseback, and wagon

By the Rev. J. Yasoji Ito

Priest-in-charge, Japanese Missions in Brazil

THERE IS A great desert in the State of São Paulo—a desert formed by the Japanese colonists; colonists without a religion. Now he who has no religion travels in a great desert, tormented with hunger and thirst with no likelihood of relief. And it is in just such a situation that my people here find themselves. They are perishing for lack of spiritual food and water.

When the colonists left Japan they severed their old religious ties. They completely cut themselves loose from their old background, thinking thereby to become the more readily good citizens of Brazil and to adapt themselves the better to Brazilian customs and modes of living. They easily adjusted themselves externally but have made no adjustment in their inner lives; they are spiritually adrift. The void created when they abandoned their old creed has not been filled by new loyalties. They need the Gospel of Him who said, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Scattered over the coffee plantations of São Paulo are two hundred or more colonies of Japanese, ranging from small groups of only a few families to large settlements of a thousand families. Among these twenty-five thousand families are many who can be reached by Christianity, if we seize the present opportunity.

In March 1923, single-handed I undertook the evangelization of these colon-

ists. In the beginning I scarcely knew how to bring the message of the Master to them but I trusted His promise, "Ask, and ye shall receive, that your joy may be full." These words inspired and encouraged me and lo, doors opened to efforts along lines traced by the Lord Himself! God heard and answered my prayer, for He has raised up friends and helpers for me far and wide.

My present parish is seven hundred miles long and extends from Iguape, south of the coffee port of Santos, through this city and São Paulo, and thence five hundred miles west, nearly to the border of the State. To reach the twenty stations, where the Gospel is now preached, takes one month by train, steamer, horseback, wagon, and afoot. These stations have 507 baptized members, 248 communicants, four postulants and several lay readers. Two churches have been built, one in Registro and the other in Biriguy.

Registro is about twelve hours by train and small river steamer from Santos. There are five hundred families in the colony which is constantly growing both in numbers and prosperity. In 1929, we built the church on a site given by José Kumajiro Ikegami as a thank offering for the recovery of his wife from a serious illness. While the Church in the United States gave one thousand dollars toward this building, the materials and labor furnished by the people were tremendous. Mr. Paulo Kuhoshi Iso, who is the resident catechist, also teaches in our parochial school. At this point we have 117 baptized members and fifty-three communicants. The opportunity here is

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great and the prospects are very bright.

It takes thirty hours to get from São Paulo to Allianca, traveling on good trains. On the trip, one sees the smoking remains of acres upon acres of virgin forest, felled and burned to make way for the smaller berry bearing coffee bushes, and other enormous tracts just planted or covered with the little green coffee plants, just beginning to grow among the charred ruins. Everywhere people drink coffee and the Japanese have come here to plant, raise, and sell it. Along this line live forty thousand Japanese among whom we have established ten mission stations.

A month is required to visit these stations and whenever I have been there, I have held services under many varied circumstances: in schools, in Japanese homes, in hotels, and in the open air. I have preached the Gospel to unbelievers day and night. Sometimes I have occasion to hold a service in Portuguese for a congregation of Brazilians, Spaniards, Italians, and Germans.

Twenty-four hours are needed to travel by train from São Paulo to Biriguy, across the heart of the coffee plantations of the State. It is eighteen miles

from the station to the center of the colony of Biriguy, where, because of damage by frost to the young coffee plants, the colonists are poor in this world's goods, though rich in faith. In 1928, we built a church and also have a parish school. Mr. Kubo, our catechist, and his wife have a fine school where all the children receive religious instruction.

In the Colony Uezuka and the Colony Allianca we have church lots and the small nuclei of future congregations impatiently await funds to build churches.

When it is remembered that eighty per cent of Brazil's population is illiterate, and that the generation of Japanese is without educational advantages of any kind, it is not surprising that there is abundant need for parochial schools. For this reason we established the institution for country children in São Paulo where we now have seventeen children. If we had a large enough building we could more than double the number of children which we have already received.

My work is an enormous one and it needs to have every Christian in it a thousand-fold more useful. Our task is to bring the people to a knowledge of Him who is the Way, the Truth, and the Life.



YOUNG PEOPLE, ST. MATTHEW'S JAPANESE MISSION, BIRIGUY, BRAZIL
This group is cared for by a resident catechist, Mr. Kubo. The Bishop of Brazil, the Rt. Rev. W. M. M. Thomas, is at the left

The Church's Part in Family Relations *

What responsibility has the clergyman for family problems? What skills does he require? Can he use effectively Family Relations Institutes?

By the Ven. Joseph T. Ware

Archdeacon and Social Service Executive, Southern Ohio

THE CLERGYMAN is vitally concerned with whatever affects the development of the spiritual reality which I venture to call personality. Even the Word and the Sacraments are not ministered by him as ends in themselves but because they effect the deepening of the spiritual life and the enrichment of personality. For good or evil, the personality of every member of the family is conditioned by the family life as a whole, and therefore it and its problems are of vital concern to the clergyman.

It has long been obvious that homes broken by divorce tend to produce problem children. It has been largely for the sake of the child that the Church has penalized divorce so severely. Probably it is chiefly because we now understand that family discord, even when it does not eventuate in separation, affects the child adversely that the Church is directing the clergyman to give such instruction as will make for success in marriage. Innumerable cases illustrate that the misbehavior of the child goes back to discord between husband and wife which they have been at great pains to hide. They may have succeeded so well that the child may never have heard a cross word and yet somehow has been affected adversely by a certain sensing of the emotional attitudes of the parents. Therefore whatever is alienating these conscientious parents one from another is a matter of concern to the good clergyman. Has the wife been taught the false notion that sexual relations are foul, bestial, and sinful?

Has the husband failed to show the wife sufficient consideration? Or does he make her account for every penny she spends? Has he some emotional need which drives him to dominate her?

Whether or not clergymen are fitted to deal with such problems, they condition the lives of the husband and the wife and the children; they determine what kind of personalities they will be; they determine to a considerable extent whether they will win from living rich, strong spiritual selves which are a blessing here and which seem almost to demand immortality, or whether they will be blighted by despondency, rebellion, bitterness, materialism, and the like. If it is our work to help men find the blessing of a Christ-like personality through the struggle of living, these problems which so directly affect personality must be of great importance to us.

It is worth noticing that these problems of family life do not necessarily deal with discord between the husband and wife. Devoted parents who have lost one of their two children may unite in giving such overprotection to the surviving child that the latter may be inadequate to meet the experiences of school or business life. Another child may be affected adversely, not because there is discord between the father and mother, but because the father is so devoted to the mother that he cannot accept a son who seems almost to occupy the position of a rival. Economic difficulties may be so great that the devoted husband may take to drink because he cannot stand the agony of realizing his inability to support adequately the wife he loves.

The new canon of the Church requiring

*Abridged from an address given at the twelfth annual Episcopal Social Work Conference recently held in Philadelphia, Pa.

For Further Reading

Building Family Foundations by Harold Holt. (Milwaukee, Morehouse, 1930) \$1.

A successful rector presents a balanced summary of the economic, sexual, spiritual, and parental aspects of marriage.

The Family. Its Organization and Disorganization, by Ernest R. Mowrer. (Chicago, University of Chicago Press, 1932) \$3.

One of the Northwestern University sociologists makes a frank evaluation of the integrating and disintegrating factors in family relations.

Normal Youth and Its Everyday Problems by Douglas A. Thom. (New York, Appleton, 1932) \$2.50.

From his wide experience as a consulting psychiatrist to college students Dr. Thom submits an illuminating survey of the problems of adolescence.

premarital instruction has very naturally emphasized family problems involving marital discord: it is important therefore that we shall not forget there may be vital problems also in families in which there is, or appears to be, the most perfect concord, and that these problems concern clergymen because they too condition the development of personality.

THE CLERGYMAN'S RESPONSIBILITY

THE CLERGYMAN MAY be concerned about problems for which he has no responsibility. Often a large part, or even all, of the responsibility for family problems will be that of experts other than himself. Certainly he will wish to leave some complicated emotional problems affecting the relation of husband and wife in the hands of the competent psychiatrist whom they have consulted; and the behavior problem of a child in those of the child guidance clinic or the visiting teacher who is concerned with it. He has no desire to intrude in fields other than his own. He no more wishes to be a psychiatrist or a social worker than to be a surgeon or a lawyer. But he has his

own distinct field, an important part of which is the development of the Christ-like personality. In this field he is, or should be, an expert, and for certain family problems which affect this development he is responsible.

He is responsible for his own family problems. The personalities of those to whom a clergyman ministers are affected by the example he sets them, not only in his personal but also in his family life. The best sermon on marriage is always a clergyman and his wife each of whose energy, enthusiasm, idealism, and happiness are constantly being enhanced by their family life. Therefore the clergyman is responsible for knowing how to meet the problems of his own family life, and how to make his own family life a means of edifying the personalities of himself, his wife, and his children.

There are communities in which the clergyman is the only person (or one of the very few persons) of culture, intelligence, and education. In these communities many family problems may devolve upon him. They may be the sort of problems he would prefer to refer to psychiatrists or to specialized social workers. But there are none. There is no money to send the persons concerned where such specialists are. The clergyman must assume a responsibility simply because there is no one else who can. It is he himself or no one.

An important phase of the clergyman's responsibility for family problems is educational. Before he performs a marriage service, he is to give an instruction. This instruction may be conceived very narrowly as a half-hour's talk or as the giving of a pamphlet to the groom. But this does not carry out the spirit of the new canon, which evidently intends that the clergyman shall teach the young couple how to meet the problems and find the values of family life. There will be some communities in which parts of this instruction, as for example, the physiology of sex, will have been taught elsewhere, and the clergyman's only responsibility will be to make sure the instruction has been received and understood.

THE CHURCH'S PART IN FAMILY RELATIONS

In some cases he may wish a part of the instruction to be received from a physician or a home economist. He will still have the responsibility to see that this part of the instruction is so given and is understood. The clergyman is the one person who has the responsibility for giving, or having given, adequate teaching to enable young people to live their family life intelligently. This is a positive and preventive, rather than a negative and remedial, responsibility but it is a very great one.

However largely problems of family life may be in the hands of experts other than the clergyman, he will often have the responsibility of coöperating with them intelligently. There may be a family where the social case worker is fully aware of all the circumstances obtaining in a family, but where an older son, steadily employed, and unknown to the worker, has thought it necessary to conceal what seemed discreditable in order to retain her interest. One can imagine how glad such a worker is to have the clergyman to whom the son has turned for advice interpret to him her attitude towards his parents. Or one can imagine the family in which there is an especially friendly relation between the case worker and the wife, and in which the husband feels freer to talk to the clergyman than to the case worker about his own constructive plan for rehabilitating the family. Thus there is wholesome co-operation between the clergyman and the social worker of his community, he can often not merely assist them, but the family also, by weaving his relationship with some member of it into the general plan of treatment.

The clergyman often has the responsibility of directing his people to the agency or person best able to help them. To do this he must know what the various agencies and workers of the community have to offer. I have in mind a family which might properly be a client of a hospital social service, a court probation service, a visiting teacher, or a family society. Despite the large number of angles from which the problems of this



THE VEN. JOSEPH T. WARE
Social Service executive in Southern Ohio, who
is a leader in the field of family relations

family may be approached, they are not entirely unsolvable. It is quite possible there can be a family life which will condition constructively the development of the personality of the sons and daughters, some of whom are active and interested members of our Church. The clergyman has the responsibility of advising to whom such a family should turn and perhaps of paving the way for a helpful relation between it and an agency, for example, by interpreting the work of the family society as not confined to families which are economically dependent.

There are some family problems for which the clergyman himself ought to assume responsibility. Here, for example, is a family which has been faithful and devoted in its Church relationship for a quarter of a century. The members of it have worshipped regularly, given liberally, participated in the work of the parochial organizations, and have been thoughtful, earnest, never seeking their own glory and invariably considerate of others. A health condition arises which necessitates a six months' rest for the man under conditions which would entail privations for

his family or prevent a son remaining in college. Every clergyman would feel justified in giving or lending such a man money from his emergency fund, seeking money for the purpose, arranging that the son be given a scholarship or helping in some other way. To most of us it would be merely "the obvious thing to do." Actually we should accept the responsibility because of the relationship which existed between the various members of this family and the Church.

The relationship between the members of a family and the Church is not merely one of faithfulness or of unfaithfulness. It is much more subtle than that. The relationship of one man may be largely that between himself and the minister. Another man will feel that as a Churchman he is a member of a fellowship which always takes care of its own. From membership in the Church he secures a sense of security and protection. Another man finds in Church membership release from guilt. For another man Church membership provides a limited sphere in which he can be a dominating personality. We all know of men who occupy very subordinate places in business and social life, who prefer to belong to a small church in whose affairs they may play leading parts. Here is a woman who gets emotional release through worship, or more indirectly, by teaching a Church school class, which enables her to go on bravely in meeting a difficult home situation. Or here is a man, disappointed because he is childless, who finds an acceptable sublimation in the rôle of a big brother. Or, here is the couple which just cannot get along together, although neither the husband nor the wife quite knows why, and who turn to the Church because religion will, they believe, somehow bring them together. Or, here is the man of affairs, driven to the verge of despair by the intricacy of the problems which confront him, who finds in some early morning celebration of the Holy Communion a feeling that God is in heaven and man can and ought to "carry on" with his daily tasks. Without attempting an exhaustive analysis, these

examples will illustrate how subtle and varied may be the significance of the Church and its minister for men and women who come to the latter with family problems.

Even when these relationships vary from the conventional ones, which we assume ought to obtain, they may nevertheless make the clergyman better able to help than anyone else. Here is a man who has been unfaithful to his wife. He comes to his clergyman and says, "I was about to blow out my brains, but I have decided to come to you first, tell you about what I have done, and see if you can help me." Here there is a relationship which points to the clergyman as the person who ought to help.

But suppose the wife comes to the clergyman and tells him of her husband's infidelity. From what she says and from what the clergyman knows of the man, his acceptance by the Church as upright and blameless is of very great importance to him. There may be some reason to think that if he so much as suspected the clergyman knew of his lapse he would blow out his brains. The relationship of the wife to the Church and the minister himself might be such that he would have to coöperate, but because of the husband's relationship the leading and, if possible, the whole part in helping the family solve its problem ought to be taken by some other capable person.

Yet there might come a time when this man would come to the minister and say, "I know you have always thought me upright and blameless. As a matter of fact I have committed a serious sin. It is past and done with now; but I feel a need to confess and clear my conscience." Then the clergyman, partly as the man's confessor, partly because he may succeed in putting the man's Church relation on a more healthful basis, might well be the person who could help in some future family problem, such, for instance, as a son's tendency to use his knowledge of the father's long-past infidelity as an excuse for sowing his own wild oats.

The clergyman has the responsibility for dealing with his own family prob-

THE CHURCH'S PART IN FAMILY RELATIONS

lems, for dealing with family problems when there is no one else to do so, for teaching his people how to forestall family problems, for coöperating with members of other professions in solving the family problems of people in his congregation, for referring his people to experts who can help them, and finally for dealing with family problems directly when certain important relationships are involved.

It may be asked why then so few family problems are being brought to him. It is not that the problems do not exist or that some one else has solved them, but that there has been no idea the minister could and would help. The chief reason more family problems have not been brought to him is that he has lacked the skills requisite to deal with them.

THE NECESSARY SKILLS

THE SKILLS WHICH the clergyman must acquire to meet his responsibility for family problems is an extensive problem: we need more of what the "new psychology" has to teach us about human patterns laid down in early childhood becoming habitual; of the symptomatic and purposive nature of human behavior; of the possibility of substituting constructive for unconstructive satisfactions; or the importance and significance of affection in the development of personality; of guilt in its psychological in contrast to its theological implications; and of how in some cases a temporary special relationship between the clergyman and a parishioner may enable the latter to go far towards the solution of his own problems. This will involve a better understanding of the degree and way in which men are free to order their own lives; of the significance of behavior, such as drunkenness, temper, lying, which we have been content to stigmatize as bad, but which has often been the poor and ineffective means to which people have resorted simply because they have not had better ones at their command; and of the significance of relationships which a few of the most effective clergymen have always used more or less instinctively without quite realizing what they were

doing. Perhaps we might say that we need to think through in the terms which science is beginning to place at our command the techniques which a few gifted clergymen seem always to have "had a feel" for using.

The acquirement of the skills needed to enable the clergyman to meet his responsibility for family problems must eventually come through the professional training for the ministry. There seems no good reason why the traditional courses of instruction could not be so condensed as to leave the seminarian an abundance of time in which to study the art of helping men live here on earth and be the sort of people who are fit to go to heaven.

THE FAMILY RELATIONS INSTITUTE

WHAT PART CAN the family relations institute play in making those of us who are already ordained at least a little less inadequate to meet our responsibilities? I understand family relations institutes to be any short course of instruction, whether for the clergy or the laity, whether in the form of lectures or of discussions, on family relations. We may therefore distinguish a number of different kinds of institutes.

There may be a group of clergymen before whom various experts, such as a physician, a social worker, a psychiatrist, a home economist, and a priest, lecture on various phases of family relations and problems. Obviously if the lecturers are really experts in their respective fields, speak well, and are adepts at the fine art of teaching, such an institute will be a powerful stimulus in interesting the clergy in family problems, and will give them a considerable body of valuable information.

There are some disadvantages, however, to such an institute. It is less practical in isolated dioceses than in the great metropolitan centers in the East. Many of us would find it difficult to secure the services of the specialists we would wish to have for such an institute even if we had unlimited funds at our command.

There may be, however, a parochial institute of family relations. It will utilize

THE SPIRIT OF MISSIONS

such leaders as may be available in, or in the vicinity of, the community in which it is held. It may begin with a Sunday morning sermon by a clergyman on the values of Christian marriage. Such a sermon may seek to substitute for the notion that to marry is to court trouble, the idea that it is an adventure through which a man and his wife may realize the best values in living. A clergyman may also hold an afternoon or evening conference on the implications for the development of personality of some of the economic and "in-law" problems of marriage. Two competent physicians, one a man and the other a woman, may meet groups of men and women respectively for an instruction on the physiology of sex, the danger of venereal disease, the problem of masturbation, the variation of rhythm in the sex life of men and women, and similar topics. Another conference may be led by someone with training in the field of child psychology and education on how to tell the facts of life to children.

In Southern Ohio we have held two such conferences, one in a conservative county seat and the other in the prosperous suburb of a medium-sized city. We carefully avoided sensational publicity: yet the attendance in one case was about thirty and in the other over fifty; in both more than the rectors expected. We succeeded in attracting chiefly young married people whose children were from one to ten or twelve years of age.

The part which a parochial family relations institute plays in preparing the clergy to meet the problems of family life, is, of course, indirect. They are necessarily held in parishes in which the clergy already have some interest in such problems; but the interest their people show heightens their own. The institutes serve to advertise that the clergy are interested in helping their people when they have family problems. People are more apt to

turn to them for advice; and, since the members of every profession tend to become what their clients expect of them, they are apt to think, read, and study more about the help they can give.

Groups of the clergy may hold conferences primarily on how to give instruction in preparation for marriage but which may also consider more broadly how family life conditions the development of personality. Such groups may be especially gathered for the purpose, or there may be meetings of the various clerici of the diocese. Such meetings differ from other institutes for the clergy in that they are not addressed by experts in other fields and that their primary purpose is not to convey information to the clergy. Rather they are meetings of the ministers themselves, in their own professional groups, to pool their own knowledge and experience, and to exchange suggestions for carrying out an educational, preventive program on family relations.

It has been my privilege to participate in a number of such conferences. From this experience I want to emphasize the fact that the clergy had something important to contribute. I am convinced that if we clergymen are to accept our responsibility for understanding how family life conditions the development of personality; for giving instruction concerning family problems; and in certain cases for helping our people meet them; it must come through a growing consciousness of the significance of our own profession, and through the development within the profession of our own interest and techniques. Obviously we shall have to borrow from many related professions, and yet what we borrow must be digested and assimilated, and be utilized only after it becomes inextricably interwoven with other attitudes and skills which are the peculiar contribution of our own professional group.

**In an early issue Dr. William H. Jefferys will write on
Chaplaincies in Public Institutions**

Hsin Er's Visit to St. James' Hospital

Successful plastic operation is typical of new opportunities facing hospital in extension of its work to experimental farm near Anking

By **Blanche E. Myers**

Missionary in China since 1924

HSIN ER'S MOTHER wanted her to be a boy. There already were four girls in the family and no boys! Now, in addition to not being a boy, Hsin Er was born with a harelip. The mother might have become reconciled to a fifth daughter and no sons but the harelip was the last straw. She decided to drown this fifth baby girl but changed her mind.

When the baby was two months old, she placed it in a basket which she put in a field near a temple. Close by lived a widow with a grown daughter. The widow had gone to the temple to live after her husband died and had become a Taoist nun. The daughter had vowed not to marry but had not donned the nun's habit. These two women lived mainly on the offerings of money and provisions from the farmers in the neighborhood. Naturally they found the basket. They took the baby home and brought it up as their own for twelve years, Hsin Er's age at the time of this story.

Since our experimental farm was removed to Hai K'ou Chou within easy access of Anking, it has been our custom at St. James' Hospital to send a medical unit every Wednesday (except when it rains, as rickshaws can go only half-way) to the farm. About the middle of March the older woman whom Hsin Er calls

Nai Nai, was ill and sent Hsin Er to the farm for medicine. It was the time of our usual weekly clinic and when Dr. John Sung saw Hsin Er, he thought what a good piece of work it would be to re-

move such a handicap in such an exceptionally bright and lovable child. He asked Mr. Chin Pu T'ing, who is in charge of the work there, to talk to the two women and get their permission to have Hsin Er brought to the hospital.

Five days passed before Mr. Chin appeared with Hsin Er. A few days later Dr. Taylor did a most successful plastic operation on her lip. It was hard to believe that Hsin Er was the same little girl whom Dr. Sung had seen at the farm.



TWELVE-YEAR-OLD HSIN ER
After her recent operation in St.
James' Hospital; Anking

Hsin Er stayed at the hospital three weeks. Then one day when the medical unit was going to Hai K'ou Chou again, Hsin Er was taken home. Hsin Er's temple-home is five *li* from the experimental farm. We thought she would want to rush home to see her foster grandmother and mother, but no indeed! Among the clinic patients was a neighbor who had come for medicine. Hsin Er asked her to go home and ask her *Nai Nai* to come and thank the hospital people for having been so kind to her. The woman trudged back those five *li* and brought the mother, who thanked us all

for what the hospital had done for Hsin Er. There were about forty patients in the clinic that morning and Hsin Er's face was tilted up many times while kindly eyes examined the lip, all declaring that it was a good job. Even the Buddhist monk who lives just a stone's throw from the farm buildings, hearing that Hsin Er had returned, came across to the farm and smilingly approved of the transformation.

Hsin Er was plied with questions about her stay in the hospital, which she more than answered. She told them that the dress she was wearing was bought with the offering which the Taylor children had presented at the early Communion on Easter morning and that her hospital fees had been paid from that same offering. During Lent the Taylor children had given up all cooked desserts requiring sugar and their mother had paid them for the sugar saved.

Hsin Er told them that in the hospital she had begun the study of Chinese characters, one of her teachers being a twelve-year-old boy who has lost one leg because of tuberculosis. (The other leg is being straightened in a cast.) She described the *chia tzu* (frame) that had been put on her lip after the operation and when asked about the tooth which had protruded through the lip, she said it had been pulled and "hadn't hurt a bit." When she was handed a cup of tea, she took it eagerly, saying, "My, how good! I haven't had tea for three weeks. In the

hospital they don't give children tea." She then opened the parting gifts from some of the hospital staff—peanuts, small cakes, picture books, and a small mirror. As she looked in the mirror the smile left her face. "The scar still shows," she said, but Dr. Chang assured her that in time the scar would disappear and she smiled again.

A few days after Hsin Er went home, another little girl with cataracts on both eyes appeared at the hospital.

Last fall when the floods came, her family built a platform around their little home so they could walk above the water. One day, eight months ago, Hsiao Di fell off this platform. The fall caused cataracts to develop and she lost nearly all her sight, being able only to distinguish light from dark. Hsin Er had persuaded her to come to the hospital, saying "Not only will the doctors make you see again but when you leave they will give you a new dress." Hsiao Di's hospital expenses are being cared for from a special gift of fifty dollars from the Guild of the Holy Spirit, Utica, New York. After buying a baby scales which we have needed badly, there will be enough left for Hsiao Di's hospital fees and the glasses which she will probably have to wear. As this is written she is able to see where she is going when she walks around the ward and no doubt by the time this is read, Hsin Er's promise that the doctors will make her see again, will have been fulfilled.

Native Leadership in Porto Rico Growing

THIS MONTH St. Catherine's Training School, Ponce, Porto Rico, begins its tenth year. There are six girls in residence, attending the public high school or university while receiving Church training at St. Catherine's.

Miss Amelia Rentas, after receiving her B.A. degree from Teachers College, New York, has returned to St. Catherine's to assist the principal. Miss Rentas taught for two years in the rural mission school at El Coto de Manati. After two

years' work, including two summer sessions, at the University of Porto Rico, she was able to complete in one year the B. A. requirements at Columbia. While in New York she lived at Windham House.

Also in Ponce, Holy Trinity Church is now in charge of its first Porto Rican rector, the Rev. Esteban Reus Garcia. In addition to ministering to Holy Trinity's two congregations, Mr. Reus is chaplain of St. Luke's Hospital, and has oversight of two suburban missions.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



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A SAILBOAT ON THE SEA OF GALILEE

On the far shore in Transjordan the Rev. C. T. Bridgeman, our educational chaplain in Jerusalem, supervises several schools taught by local teachers



STUDENTS AND FACULTY, BRENT SCHOOL, BAGUIO, P. I.

Under the leadership of its headmaster, Mr. Harold C. Amos, (first row center), Brent School continues to give a first-class Christian education to the sons and daughters of Americans and Europeans resident in the Orient



HOUSE OF THE HOLY CHILD, MANILA, WELCOMES NEW MATRON

Mrs. J. C. Early (first row center), widow of the late governor of the Mountain Province, has assumed charge of this Church home for *mestizas*. A former resident of the House is now in charge at St. Luke's Kindergarten, Manila



AMBASSADOR GREW VISITS ST. LUKE'S HOSPITAL, TOKYO

Soon after his arrival in Tokyo, the new American Ambassador to Japan, was welcomed at St. Luke's by Bishop McKim, Dr. and Mrs. R. B. Teusler, and members of the hospital staff. Ambassador Grew is a Churchman



A TYPICAL STREET IN A MINING CAMP, DANTE, VIRGINIA

St. Mark's Mission, Dante, one of the best organized enterprises in Appalachia, has been for over twenty years in charge of Deaconess M. P. Williams. It is a part of the Associate Missions of Southwestern Virginia

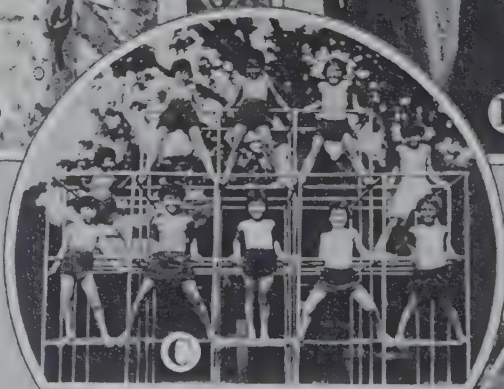
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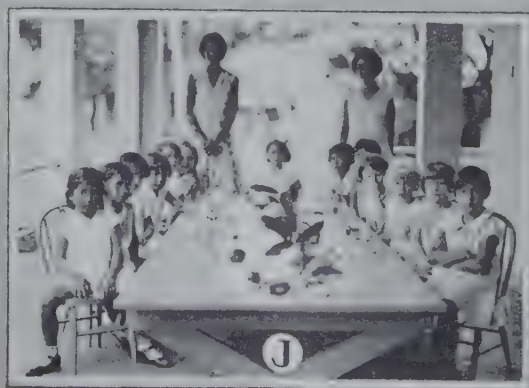


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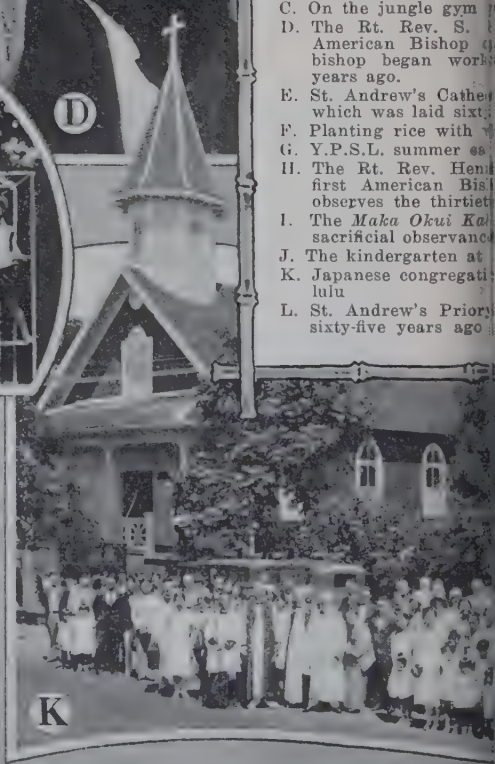


GLIMPSES OF HONOLULU

- A. Church Army evangelists.
- B. Japanese-American children at the Japanese School, Honolulu.
- C. On the jungle gym.
- D. The Rt. Rev. S. H. American Bishop of the Hawaiian Islands began work sixty-five years ago.
- E. St. Andrew's Cathedral, which was laid sixty-five years ago.
- F. Planting rice with the Y.P.S.L. summer camp.
- H. The Rt. Rev. Henry H. first American Bishop of the Hawaiian Islands observes the thirtieth anniversary of his arrival.
- I. The *Maka Okui Kala* sacrificial observance.
- J. The kindergarten at the Japanese congregation.
- K. St. Andrew's Priory, sixty-five years ago.



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e of the Church in Hawaiian Islands



CHURCH LIFE TODAY

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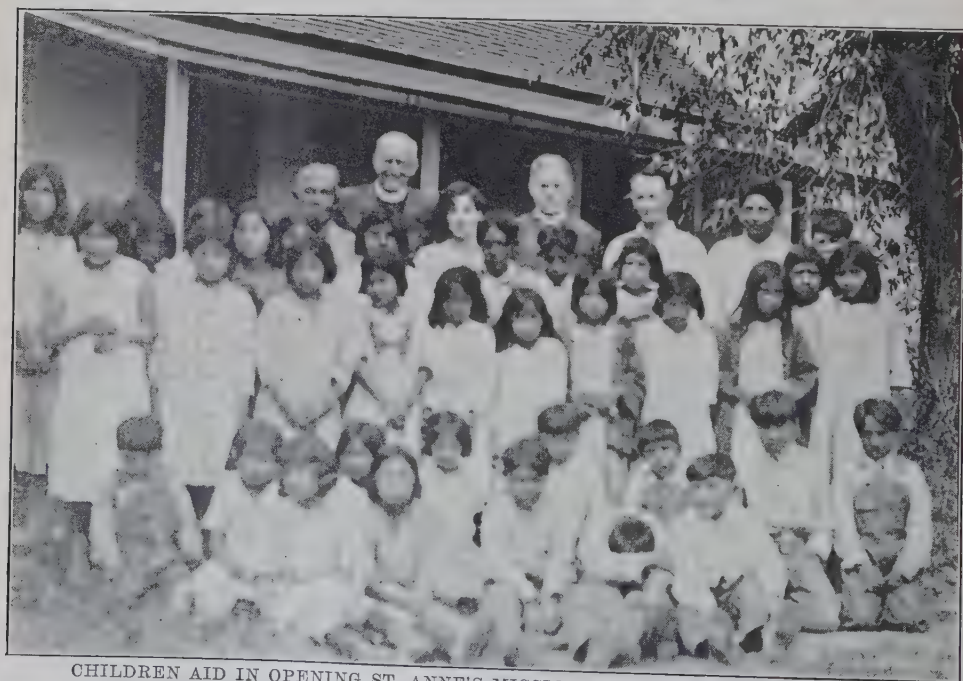
s Priory, Honolulu
Trinity Church, Hono-

which was established





ST. ANDREW'S INDUSTRIAL SCHOOL, GUADALAJARA, MEXICO
 This school is in charge of the Rev. L. J. Saucedo who also edits the interesting Church paper *El Heraldo*. Recent issues of *El Heraldo* which circulates in the State of Jalisco, contain accounts of Bishop Salinas y Valesco's first visitations



CHILDREN AID IN OPENING ST. ANNE'S MISSION, FORT MC DERMITT, NEVADA
 On May 20, Bishop Jenkins formally inaugurated this Indian mission. Near the Oregon line, 75 miles from a railroad, the work has been placed in charge of Miss Alice Wright, an experienced missionary to Indians

North Dakota Seeks Its Isolated

Correspondence Church school, and regular visitation of scattered folk are among plans to abolish isolation in Bishop Bartlett's district

By Mildred Alley

Educational Missionary for North Dakota

THE shepherding of children and grown-ups who are isolated in rural areas or who in city and town are regularly prevented from attending their church is increasingly being recognized as a present-day evangelistic opportunity. In this effort which is going forward in both missionary districts and dioceses, the Department of Religious Education of the National Council stands ready to assist in every way possible, recommending useful methods and materials, and to counsel and advise with leaders charged with this work.

Last month the Bishop of Eastern Oregon told of the successful experiment being carried on in his district to minister to isolated folk by means of the radio. Broadcasting, however, is but one phase of the Church's ministry to the isolated. In the accompanying article other phases which are being put forward in North Dakota are discussed.

MY FIRST LETTER from Bishop Bartlett, written soon after his consecration, read in part:

I am anxious to have the list of the isolated people be prepared as soon as possible. According to our understanding this is to be one of your responsibilities.

That was February 22! The first list I secured had twenty-eight names, and I discovered that eight of these had either moved away or died. The first thing I did was to write thirty-six letters, all but three of which were answered or returned and from these replies forty families were located in eight counties within an area of 7,237 square miles—a territory nearly as large as the State of New Jersey. These replies were most illuminating.

One woman who opened her home for Church services wrote:

I am of the opinion that Christian influence is just as essential right here in North Dakota as in any foreign land. I read the following in my SPIRIT OF MISSIONS, "Were it not for the country people and the people of small towns moving to the city, the cities would die of dry rot." The point is what kind of religious training are we giving to the country and to the small towns?

Another family who lives at Grassy Butte, in an almost impenetrable section of the Badlands, wrote:

It would be nice to receive a Church magazine to read as we live so far from church that we can never get in.

A mother of six children wrote:

I should be very glad to receive Sunday school instruction by mail for the children. We live forty miles from the nearest church of any kind and sixty-five miles from our church in Dickinson.

I could quote endlessly from the 171 replies which I have received from 194 inquiries to date. Within two months these 194 inquiries have located 525 Episcopalians scattered in small towns, on farms, or ranches. Nine are already receiving correspondence Confirmation instructions.

The important question is, How is the Episcopal Church meeting the needs of the scattered members in the Missionary District of North Dakota?

1. Annual visits, at least, shall be paid to scattered isolated people by the nearest clergyman, who will provide them with the sacraments and other ministrations of the Church.

2. A Correspondence Church School will commence in September for 135

THE SPIRIT OF MISSIONS

pupils. The pre-school members have already been organized as the Bishop's Branch of Little Helpers with an enrollment of thirty-one tiny tots. In the fall we hope to use Margaret K. Bigler's *A Lantern to Our Children* (Milwaukee, Morehouse) for this department. The rest of the school will be organized very simply with thirty-seven primary, thirty-seven junior, and thirty senior pupils. This is a sizable enrollment when the enrollment of all Church schools in North Dakota totals only 757 pupils.

3. Forty members of the Girls' Friendly Society have each adopted an isolated girl friend for correspondence. As we grow in this enterprise, I hope we shall have a district branch of the Girls' Friendly Society which will band together these girls in close fellowship.

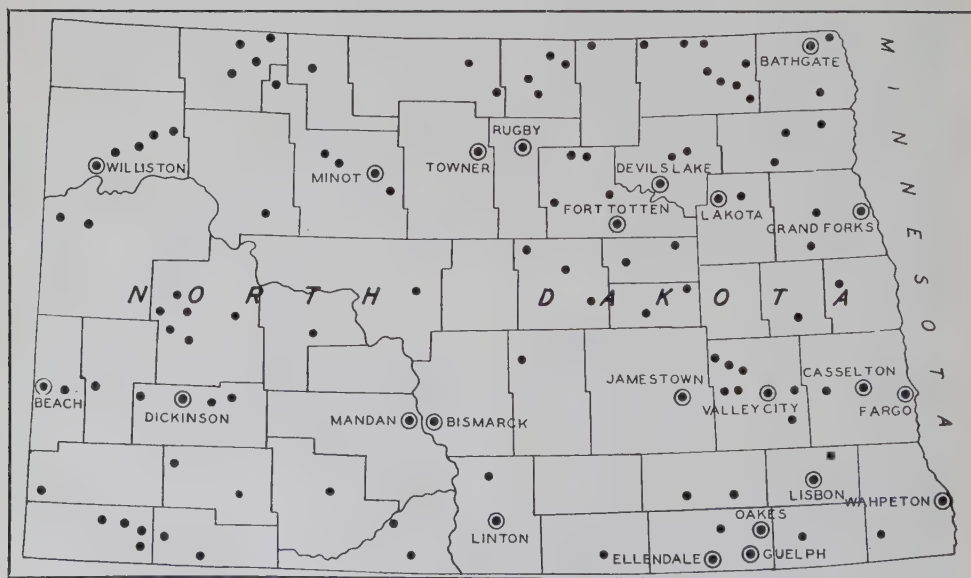
No definite arrangements have yet been made, but I hope that the Woman's Auxiliary and the Order of Sir Galahad will perform the same service for the women and boys of North Dakota as the Girls' Friendly is performing for the girls.

This work is in its infancy. Although

some contact has been maintained with 192 people for four years, there are today 525 whom we know definitely seek the Church's ministry. And the work has just begun! We have scarcely scratched the surface of the possibilities. Now we have a list of names which gives us a key person in every town of importance in the State and through them, by personal visit or by correspondence, we hope to locate all the Episcopalians in North Dakota. After these people are located we shall strive to weld together our Church family with such bonds that there shall be no such word as isolation within the borders of North Dakota.

The alternative is clearly presented by a ranch mother, "If the Church fails to keep faith in us, our children must have religious training, if it can't be in our Church, it must be in another."

So the Church in North Dakota replies, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick."



THE MISSIONARY DISTRICT OF NORTH DAKOTA CARES FOR ITS ISOLATED
Places named indicate centers where regular Church services are held. Dots indicate
places where the Church reaches one or more isolated families

Boone College Builds Men for God

Random glimpses of Boone show what it is doing to give Chinese youth a sturdy character, a Christian outlook, and a vision of world service

By Frances Alice Jenner

Missionary in the Diocese of Hankow

ABOUT SIX HUNDRED miles up the Yangtze River in the heart of the city of Wuchang, which is itself strategically located at the very heart of China, stands Boone College. For sixty years as a school, and half as long as a college, this institution has been drawing to it the youth of China, and sending out as leaven among the multitudes men strong in character, steadfast of purpose, sound in knowledge, and on fire with the spirit of Christ.

Like all institutions rendering worthwhile and unselfish service it has grown from small beginnings (three pupils, one teacher, and one small building on its opening day in 1871) step by step, in spite of tumult and war and countless discouragements, until today four hundred or more boys crowd the buildings of the middle school, while the college, now affiliated with the collegiate work of Yale Missionary Society, the Reformed Church Mission, the London Missionary Society, and the Wesleyan Methodist Missionary Society to form Central China College, is preparing for service to China sixty-seven men and women. Hua Chung College hopes to grow until its students number 240, of whom one-third shall be women.

Not in numbers alone has Boone grown. Changes in China during the last sixty years have been vast and rapid. It is most thrilling for one, seeing Boone for the first time as it is today, to read of those early times when students began their school day at five in the morning and pinned their pig tails to the wall at night to keep them from going to sleep over their books. Boone has ever strug-

gled to keep quality ahead of quantity, but it has been hard, in these later years especially, when the name and fame of this Christian school have brought more and more candidates for entrance, and advances in scientific education and teaching methods have called for new equipment and more and better teachers.

That Boone has succeeded in the past, in spite of difficulties, in building men for God of a quality becoming her calling is evident when we look through the roll of the alumni. Here on our own compound, the president of Central China College is Francis Wei (well-known to the Church in the United States), whose charming personality, keen thinking, and genuine, forceful Christianity are a delight to all who know him. His influence among the students and educated community of central China can never be estimated. He became a Christian while a student at Boone.

Archie T. L. Tsen, the president of the Chinese Church Missionary Society, is vigorously carrying on a campaign for an endowment fund to provide a Chinese bishop for the Missionary District of Shensi. When Sir John Hope Simpson, the League of Nations director of the flood relief in China, looked about for an executive secretary, he chose Mr. Tsen, probably because of his well-known fight against squeeze in the large British firm of which he had been compradore. Archie Tsen was one of the first graduates of Boone College. In the same class with him, were graduated two men who have been well-known as outstanding leaders in the business world of Hankow.

In the early days, Boone Middle School

THE SPIRIT OF MISSIONS



BOONE COMPOUND, SHOWING INGLE HALL AND MIDDLE SCHOOL

Begun sixty years ago with three pupils and one teacher, Boone is now affiliated with half a dozen Christian educational institutions in central China to form Hua Chung College

was the only school in central China which gave boys a modern preparation for work in the Chinese customs and postal service. One of these boys, Timothy Hu, remained faithful to what he had learned in Boone School and passed through all the grades of the postal service until he held one of the highest posts—Provincial Commissioner. He has been in many places, assisting in building up the postal system of China, and wherever he has been he has been a Christian preacher. He is now the treasurer of the Chinese Church Missionary Society.

These Boone men are representatives of large numbers of boys who have received the benefits of a Boone education. They are now assisting in building up that fund of character and integrity which is a necessary prerequisite for the establishment of modern government in China.

But what of the boys who are at Boone today? Come with me for a few minutes and share a bit of our life.

Your first glimpse of Boone must be my first impression of it. It is twilight of an evening in early fall, 1930. You have been walking through streets so narrow

and dirty and shockingly overfilled with wretchedness and poverty and evident misery that you, fresh perhaps, as I was, from the clean, green spaciousness of the Berkshire Hills, felt that beauty had somehow fled and left you desolate. But now you are standing on the terrace, within the excluding walls of Boone Compound, overlooking the athletic field. Behind you, in the west, the sky is faintly pink in the last dim glow of sunset; before you, the sky is blue, the deep, bewitching violet-blue of Chinese skies at twilight, and against this blue background, softened by the blue haze of the atmosphere, you look down upon a clean field, bordered by trees, on which numerous students all clad in long blue gowns, stroll to and fro or frolic in a healthy game of ball. On your left is the gray-stone school chapel and beyond this the buildings of the school surmounted by the clock tower of Thomas Hall. There is nothing outstandingly unusual in the scene, except its symphony of blue, but somehow it suggests a dignity, a cleanliness, and beauty of life and living strongly contrasted to the city streets without; a wholesomeness that steals into your heart and makes you realize in one



KITCHEN IN THE BOONE BOY SCOUT CAMP

About 150 Middle School boys are always enrolled in the Boone Scout troops. Among the services which they render the community has been the erection of ricksha coolie shelters

vivid flash what Christianity and a Christian school may mean to China.

Now come to Boone a year later. The athletic field is a lake, for the flood waters are still high in the land, but the buildings of Boone are safe and dry, and shelter within their walls 2,700 refugees. Yet there are students here, too, and teachers, not playing ball on the field, but helping to feed the hungry, clothe the naked, instruct and amuse the children—doing all sorts of things in practical demonstration of the spirit of Boone and of Christ.

Again the scene changes. The refugees have long since departed to mat-shed camps prepared for them for the winter; Boone has once again transformed itself into a happy and orderly place of learning. The time is morning or afternoon of any week day; the place is—well, several places in the four buildings, arranged around a quadrangular court, which comprise the middle school. It is cold weather, and you must imagine yourself clad in several layers of coats, sweaters, and stockings. You must also mentally subtract from the size of the people you meet at least a third of their width for clothes allowance, for the school is not

heated, and doors and windows make little pretense of keeping out icy blasts or penetrating dampness. As you peek into classrooms, you will see students with woolen caps on their heads and gloves on their hands, some blowing on their fingers to warm them, others clutching tiny hot water bottles. "But classes are almost over," you may say, "they will go to their own rooms now and get warm." Not at all! Many will go out for a few minutes, at least, to walk or kick a ball around in the field; but others will stay right at their desks studying until the supper bell calls them. Cold? Not as cold as you and I would be under the same circumstances, perhaps, but quite willing to be cold for the sake of the opportunity they have to "get knowledge" and to "save China."

This tiny room on your right you must notice. It is the reading room. Of course it is very tiny, but I have seen as many as fifteen of our four hundred boys in here at once, most of them standing up to read, for lack of a place to sit down.

"And is this a store closet?" you ask, pointing to another tiny room at the opposite end of the building. No, that is the book store, but we cannot give

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more space to books and papers when we need much more than we have for boys.

But let me present some of the boys to you. Here is Feng So Tsen, an interesting and intelligent boy, not yet a Christian but studying to become one, who is planning to study the agricultural problems of his country and to work for the adoption of modern methods.

Shi Yu Lung's ambition is to improve the Chinese educational system. "In order to better the education of China in the future," he says, "I must use every endeavor to study diligently in school now."*

Hsia Han Hsin is interested in music. Already the assistant band master of Boone's brass band, and the founder of the harmonica band, he hopes to study music and education in America, and to come back to "save his country."

Chiang Ming Pan hopes to be a good teacher, and to teach his students how to use their knowledge for the benefit of the world.

Of Boone School and its influence, one boy writes:

We can be trained for good citizenship at Boone, because our teachers pay attention to

*This and subsequent quotations are from compositions written by the boys.

moral education. In the first place we know that Boone is a Christian School. Christianity is a religion of excellence. There are many Bible classes in our school, which are a good chance for us to learn Christian doctrine and virtue. We also get many moral lessons in other ways—from our ethics class and from our teachers and our principal.

Another boy says:

All the Christian students at Boone are very much interested in the Five Year Movement. They preach the Gospel among their schoolmates and so lead many non-Christian students to be the faithful followers of Jesus Christ. Among the members who attend the church, we can find many non-Christians. They have been invited, not by any clergyman, but by their Christian schoolmates, whom they follow to church. And every term there are many non-Christians turning into Christians.

And perhaps Yang Kuo Tsai echoes the feeling of many of his schoolmates (not to mention his teachers) when he says, "Here, I am happier than ever I was in my life before."

These are just random glimpses—pictures for your imagination to build upon—of what Boone is, and is doing. All that these boys are getting in the way of a more abundant life, a sturdy character,* a Christian outlook, and a vision of world service, many more boys want and may have, if only Boone can expand to include them.

Nippon Sei Ko Kwai Young Men Organize

TWO HUNDRED AND fifty delegates from all over Japan participated in the second general conference of the young men of the *Nippon Sei Ko Kwai* held on the Emperor's birthday (April 29), in Holy Trinity Church, Tokyo. Recognition of the day on which the meeting was held was made at luncheon when red rice was served.

The conference realized the goal toward which the young men of the *Nippon Sei Ko Kwai* have been working for the last few years: the formation of a National Young Men's Club. This new organization hopes to weld into one strong body

all the diocesan groups of young men in the *Nippon Sei Ko Kwai*. Throughout the conference a marked missionary spirit was apparent, taking form in a very keen desire that the missionary objective of the National Young Men's Club should be the strengthening of the Church in Manchuria.

Like the first conference held in Osaka, this second conference was planned and managed by the younger clergy and laymen of the Church, and the success of this movement is the outgrowth of their desire to take an intelligent and active part in making our Lord Jesus Christ known among the youth of Japan.

SANCTUARY

Worship the Lord in the Beauty of Holiness

O GOD, WHO ON the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening, mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

O Lord Christ, serene Son of God, whose will subdued the troubled waters and laid to rest the fears of men, let thy majesty master us, thy power of calm control us; that for our fears we may have faith, and for our disquietude perfect trust in thee, who dost live and govern all things, world without end.

Almighty God, who willest that thy people should adore thee in the beauty of holiness, be mindful of our efforts to build up thy Church throughout the world. Give us strength for self-sacrifice and grace for patience; bless every giver and each several gift; and bring all our plans and work to such fruition as may seem good to thee.

O everlasting God, who art ever adored by the holy angels, yet dost choose men to be the stewards of thy mysteries, bless, we beseech thee, all the work of thy Church, and grant that we may serve thee in pureness and love.

O HEAVENLY FATHER, who hast made all things by thy power, thou King and Ruler of the world, glorious in beauty and truth and love, who art ever working in the world by thy mighty and creative Spirit to manifest thy kingdom among men, we give thee humble thanks for the gift of wonder and the joy of discovery; for the newness of life each day. Grant to us such a vision of thy glory that, renewed in loyalty and faith, we may spend ourselves freely in thy service, and may bring light and joy to those who are in distress, for His sake, who is the brightness of thy glory and the express image of thy person, even Jesus Christ our Lord.

O God, who hast brought us near to an innumerable company of angels, and to the spirits of just men made perfect; grant us during our pilgrimage to abide in their fellowship, and in our country to become partakers of their joy; through Jesus Christ our Lord. Amen.

O ye Spirits and Souls of the Righteous, bless ye the Lord:
Praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord:
Praise him, and magnify him for ever.



NATIONAL COUNCIL MEMBERS, CLASS OF 1934

1. The Rt. Rev. H. St. George Tucker, (Virginia) 2. The Rt. Rev. Warren Lincoln Rogers, (Ohio) 3. The Very Rev. Benjamin D. Dagwell, (Colorado) 4. The Hon. Philip S. Parker, (Massachusetts) 5. Col. William C. Procter, (Southern Ohio) 6. The Rev. William H. Milton, (East Carolina) 7. John Stewart Bryan, (Virginia).

There is one vacancy in this group (See p. 525)

The National Council

Conducts the general work of the Church between sessions of the
General Convention and is the Board of Directors of
the Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*
THE RT. REV. HUGH L. BURLESON, D.D. LEWIS B. FRANKLIN, D.C.L.
First Vice-President *Second Vice-President and Treasurer*

Foreign Missions, Domestic Missions, Finance
Religious Education Publicity
Christian Social Service Field

THE REV. FRANKLIN J. CLARK, *Secretary*

WHEN THE NATIONAL Council meets in October it will bring together a group of outstanding bishops, priests, and laymen, from all parts of the country. This group is composed of sixteen members elected by the General Convention, of whom four are bishops, four are presbyters, and eight laymen, and of eight members, one elected by each of the eight Provincial Synods. Of the members elected by the General Convention, one-half will serve until the Convention of 1934 and the remainder until 1937. Beginning in this issue and continuing through the September and October issues of THE SPIRIT OF MISSIONS, we shall introduce to our readers these men who direct the missionary affairs of the Church.

This month we present the group whose terms expire in 1934. A vacancy in this class resulting from the recent resignation of Mr. Louis F. Monteagle will probably be filled at the October meeting.

* * *

THE RT. REV. HENRY ST. GEORGE TUCKER, D.D., Bishop of Virginia, has been a member of the National Council since October, 1927.

Immediately upon his ordination in 1899, Dr. Tucker went as a missionary to Japan. After serving ten years as president of St. Paul's University, Tokyo, he was consecrated in March, 1912, as Missionary Bishop of Tokyo. Retiring

from Japan in 1923, he returned to his native Virginia, where in 1926 he was elected Bishop Coadjutor. He became Bishop of Virginia on August 1, 1927.

In the National Council he is a member of the Departments of Foreign Missions and of Domestic Missions.

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THE RT. REV. WARREN LINCOLN ROGERS, D.D., Bishop of Ohio, was elected to the National Council in December, 1929, to fill the vacancy caused by the resignation of Bishop Lawrence.

Although born in New Jersey, Bishop Rogers early became identified with the Middle West, to which his parents moved in his youth. A graduate of the University of Michigan, the Union Theological Seminary, and the General Theological Seminary, he spent his early ministry in Pittsburgh and Jersey City. In 1920 he became Dean of St. Paul's Cathedral, Detroit, which post he held until his consecration as Bishop Coadjutor of Ohio in 1925. Upon the death of Bishop Leonard in 1930, he became the Diocesan.

He is a member of the National Council Departments of Domestic Missions and Finance.

* * *

THE REV. WILLIAM H. MILTON, D.D., rector of St. James' Church, Wilmington, North Carolina, has been a member of the National Council since 1920.

Dr. Milton, who is a Virginian, a

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graduate of the Virginia Military Academy and the Virginia Theological Seminary, has long served the general Church. He was a member of the old Board of Missions from 1912 until it was succeeded by the National Council. He was one of the group of leaders who organized the Nation-Wide Campaign in 1919, and was the first executive secretary of the Field Department of the National Council, serving during the first three years of the Council's existence. Since his return to parish life he has given generously of his time not only to the National Council, and Field and Publicity Departments on which he sits, but also to the National Commission on Evangelism.

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THE VERY REV. BENJAMIN D. DAGWELL, Dean of St. John's Cathedral, Denver, Colorado, was elected a member of the National Council in October, 1930.

Born in Susquehanna, Pennsylvania; Dean Dagwell received his education in the University of Cincinnati, Seabury Divinity School, and the General Theological Seminary. After a short rectorship in Keyport, New Jersey, Dean Dagwell became rector of the Church of the Ascension in Pueblo, Colorado, where he served until he was called to the Cathedral in 1924.

Dean Dagwell is a member of the Field and Domestic Missions Departments of the National Council.

* * *

JOHN STEWART BRYAN, president and publisher of the *Richmond News Leader*, is serving his second term as a member of the National Council.

Born in Virginia, he was educated in Episcopal High School, Alexandria; University of Virginia; and the Harvard Law School. After practicing law in New York and Richmond, Mr. Bryan entered the newspaper field with his father and began his editorial career on the *Richmond Times-Dispatch*. Mr. Bryan was rector of the Board of Visitors of the University of Virginia, 1920-22, and is a member of the International Education Board, the Virginia Society of Cincinnati, and Phi

Beta Kappa. He is the recipient of honorary degrees from Washington and Lee University, the University of Richmond, and Ohio University.

In the National Council Mr. Bryan is a member of the Departments of Publicity and Religious Education.

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THE HON. PHILIP STANLEY PARKER, a Boston lawyer and special justice of the Municipal Court of Brookline, is also serving his second term on the National Council. A member of the National Council from 1923-25, he was reelected in 1932 to fill the vacancy caused by the resignation of the Hon. Burton Mansfield, D.C.L.

A Bostonian, Judge Parker is a graduate of Harvard College and the Harvard Law School. He is a member of the Board of Selectmen of Brookline; trustee of several village institutions; warden of the Church of Our Saviour, Brookline; and a member of the Standing Committee of Massachusetts.

In the National Council he is a member of the Department of Foreign Missions.

* * *

WILLIAM COOPER PROCTER, soap manufacturer of Cincinnati, Ohio, was elected a member of the National Council in December, 1931, to fill the vacancy caused by the death of Samuel Mather.

A native of Ohio, he is a graduate of Princeton University, of which he is now a trustee. In 1922 the University of Cincinnati conferred the honorary degree of Doctor of Laws upon him. Mr. Procter has retired from active business to devote himself to Church and philanthropic enterprises; the Cincinnati Art Institute, the Cincinnati Children's Hospital, and St. Luke's International Medical Center, Tokyo, being objects of his special interest.

In the National Council he is a member of the Departments of Christian Social Service and Religious Education.

In the September SPIRIT OF MISSIONS we shall present members of the National Council elected by General Convention to serve until 1937.

Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

HOLY APOSTLES' MISSION to the Oneidas in the Diocese of Fond du Lac, reports that its spiritual and physical condition never, in recent years, has been so prosperous as it is today. The Church services are largely attended, the building frequently being filled to capacity. The Oneidas to whom the Church is an indispensable feature of their life are traditionally Episcopalian. There are over nine hundred baptized members, about seven hundred communicants. In his pastoral duties the vicar, the Rev. L. H. Grant, covers a radius of at least a hundred miles in an automobile recently supplied by the diocese.



THE SELF-SUPPORTING parish in a missionary district is in a unique position. It is often looked upon merely as a congregation which has advanced in strength more rapidly than the larger unit of which it is a part. The fact that it is a parish, with all the canonical rights and privileges of a parish, might tend to set it apart from the struggles and restrictions of the weaker units represented in the district convocation. Its position might excite envy, and nothing more. It might assume an attitude of aloofness from the affairs of a missionary district, or one of superior condescension.

As a matter of fact, however, most of the self-supporting parishes in missionary districts are keenly alive to the responsibilities and opportunities of their unique position. They are towers of strength and encouragement, and assume a share of responsibility for district affairs far beyond that of parishes of similar size in dioceses. They are keenly alive to the situations in the district, and make themselves a part of them. It is to their rectors that the missionary bishops turn for constant help and advice; and rarely is there any-

thing but cordial response. Some times they make themselves responsible for out-missions, and assume the cost of maintaining them. Obviously, they take care of the greater part of the district budget. They are coöperative and encouraging to the district missions, and it is to them that the bishop must turn for the payment of deficits and by far the larger part of the district quota for the General Church Program. Without them the lot of a domestic missionary bishop would be very much harder than it is.

Once in a while, not often, a self-supporting parish in a missionary district goes parochial, and turns with contemptuous scorn upon its obvious obligations and special and unique opportunities. It sticks up in the district like a sore thumb. Its attitude is almost menacing. The reason is obvious. Jackson Kemper once said, "The apathy of a congregation is principally, almost entirely, owing to the pastor who presides over it". And, the individualism of a congregation is due to exactly the same cause.

Fortunately, there are few such rectors and congregations in missionary districts. The large majority are inspirations to the bishop, and sympathetic and encouraging big brothers to the missions and missionaries. They have a unique and special ministry and they deserve a meed of praise for the part they are playing in continental domestic missionary work.



I AM IN RECEIPT of a letter from a New Orleans Churchwoman who offers to give a family Bible in good condition and containing the Apocrypha, to a small church or mission needing a lectern Bible. I shall be glad to send the name of a church or mission needing such a Bible to the one who so kindly has offered to present it.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

BISHOP NORRIS of North China has just published what he describes as a memorandum on the *Chung Hua Sheng Kung Hui* (The Holy Catholic Church in China), its origin and development. It is really a very interesting and informing pamphlet of twenty pages and contains many facts that all friends of the Church in China will want to know. It can be read through in half an hour. Copies can be obtained from the Book Store for ten cents.

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BISHOP THOMAS, writing about economic conditions in Brazil, says:

With very few exceptions, our Brazilian clergy receive salaries which represent the minimum amount necessary for their living expenses. Nearly all of them, if not all, are living the simple life, enjoying very few of the common luxuries of life and not many of the things that today are considered real necessities. Out here, general living expenses have not decreased. Some food-stuffs are cheaper, but all clothing material is increasing in price. All the other things that families have to buy are more expensive. Gasoline costs forty to fifty cents a gallon. Most imported articles, and Brazil has few manufactures, have increased from twenty to one hundred per cent. Medicines have about doubled in price. For these reasons it is quite probable that most of our clergy in Brazil will be in debt at the end of the year. Some missionaries who have children necessarily in school in the United States, have to pay just as much as formerly. Unpleasant as these facts are, however, we know that urgent measures had to be adopted. Whatever the National Council feels obliged to do, we will try to stand back of it.

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ONE OF OUR Alaska missionaries writes:

We are always hoping for better times in Alaska, but they do not come. I have taken one woman to feed and house as well as two little girls who were lacking food. Besides this, there are four families whose children need food and whom I try to help. On top of this comes the reduction in salary. It is not a great help in meeting the situation.

HERE IS A SMALL contribution to the 1932 deficit" writes a former member of the staff of the Church General Hospital, Wuchang, now on leave of absence in this country. The contribution is ten dollars. That good friend, whose income I happen to know is a very modest one, does not realize that if 100,000 other people did what she has done there would not be any such thing as a deficit in 1932 or any other year, for it would mean one million dollars additional for the Church's budget, and all in ten-dollar gifts. Who would dare to say that the Episcopal Church has not 100,000 people, each of whom would gladly give ten dollars if he only thought about it. One dares suggest that as a working proposition, even in these soul trying times.

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MY FRIEND, THE Rev. W. Thomas Johnson, rector of Christ Church, Puerto Plata in the Dominican Republic, whom I had the pleasure of visiting last year, asks whether there is any congregation in the United States whose choir is being equipped with new cassocks and cottas. He will be most grateful for the old garments that are being replaced. "Send anything you can get hold of," he says. "The women of the Church will make the necessary alterations." I shall be happy to supply particulars about shipping.

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BISHOP NICHOLS of the Diocese of Kyoto, Japan, acknowledging the action of the National Council in continuing the appropriations as reduced in February through the fiscal year, instead of making a further reduction on July 1, says:

It is good news, indeed, that the danger of a still further reduction in our budget for the second half of this year seems past. I can imagine how great an effort has been made not

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only at the Missions House, but throughout the whole Church; also what sacrifices by the people in the Church at large have been made in averting the danger, and I am sincerely grateful. The other members of the mission and all the Japanese in the diocese will be exceedingly grateful, also. I assure you that we shall continue to try to administer the work of the diocese as economically as possible.

Bishop Binsted of the Diocese of Tohoku, Japan, writes:

It was a relief to hear that unless something unforeseen happens in the immediate future, we can go at our work with quiet minds and a reasonable assurance that there will be no additional reductions in our schedules after July 1, 1932. We are doing our best to make every *sen* count these days. Our spirits rise above the material depression and I have great hopes that some really constructive work may be accomplished this year. I read with pleasure the resolution of the House of Bishops backing up the work of the National Council. No doubt, like the rest of us, you make some mistakes, but you have a fine record back of you, and we are all for you.

* * *

ON MAY 17 ELEVEN young women were graduated from the Training School for Nurses at St. Elizabeth's Hospital, Shanghai. Bishop Graves, who took part in the proceedings, says:

It is always a pleasure to attend this annual graduation service and to note the excellent work that has been done in training the Chinese young women and their excellent discipline and neat appearance. Perhaps the Church at home does not realize how large a work has been done in this way. There are at present seventy-two young women in the school.

* * *

MANY OPPORTUNITIES FOR helpfulness find their way to the Secretary's desk in the course of the year, but it has been left to the Virgin Islands to produce an entirely new kind of opportunity. St. John's, Christiansted, has a parish house which has been largely reconstructed since the hurricane of 1928. Among the other parish activities are lectures and lantern slide talks on the mission work of the Church. These meetings have been very popular and have created a great deal of

interest. The Rev. H. M. Pigott, rector of St. John's, tells me that one serious drawback is that the auditorium of the parish house can not boast a single seat. He wonders whether any parish house in the United States within a reasonable distance of New York, or any entertainment house which is replacing present seats with new ones would be willing to spare 200 of the folding seats with arm rests, such as one finds in a moving picture theater. I shall be glad to supply further particulars.

With Our Missionaries

ALASKA

Miss Kathleen Thompson returned after furlough on July 13.

BRAZIL

Mrs. John Meem, widow of the Rev. J. G. Meem of Rio de Janeiro, returns to Brazil on August 8, after a short stay in this country.

CHINA—HANKOW

Miss Mary Dawson, who has been transferred to the Philippine Islands, sails on August 11.

Miss Frances Roots sails August 26 to undertake missionary work with her father, Bishop Roots.

CHINA—SHANGHAI

The Rev. Ernest Forster, returning after furlough, sails on August 12.

Miss Caroline A. Fullerton, returning after furlough, sails August 13.

Dr. and Mrs. A. W. Tucker and three children, returning after furlough, sail August 27.

HONOLULU

The Rev. Kenneth Bray, a new appointee, sailed July 27.

The Rev. Kenneth D. Perkins, a new appointee, sailed July 30.

LIBERIA

Miss Winifred Moore, a new appointee, sails August 5 *via* England.

Miss Pearl Keller and Miss Olive Meacham have arrived on furlough.

PHILIPPINE ISLANDS

Miss Margaret McRae, a new appointee, sailed July 15.

Mr. Sydney Waddington, a new appointee, sailed July 22.



Christian Social Service

THE REV. C. RANKIN BARNES, *Executive Secretary*

THE FOLLOWING PRAYER for use during economic depression has been set forth by the Bishop of Massachusetts:

Our Heavenly Father, who through thy Son hast taught us to pray for daily bread and to bear one another's burdens, sustain with thy love and power those who are in need through lack of work, that they may have faith, courage, and opportunity. Inspire thy people to compassionate, unselfish provision for the needs of all. Grant to us the wisdom to order the life of our nation upon the principles of justice and brotherhood, to the conquest of covetousness and of want. All this we ask in the Name of Him Who came to give us life more abundant, thy Son our Master, Jesus Christ. Amen.

* * *

FROM EVERY PROVINCE of the Church, leaders of her activities in rural fields assembled in Madison, Wisconsin, from June 27 to July 8 for the annual national Episcopal Conference on Rural Church Work. As usual, the conference was held concurrently with the Rural Leadership School of the College of Agriculture of the University of Wisconsin. Once more Churchmen predominated in attendance, numbering forty-two out of its eighty-two registrants.

Technical courses of practical value to rural workers were provided by the university. These included such subjects as rural sociology, agricultural economics, family welfare, sociology of community life, and the principles of social case work in relation to rural communities. Dr. Roy J. Colbert, Associate Professor of Economics and a vestryman of Grace Church, was liaison officer between the Church's group and the university.

These courses provided by the College of Agriculture were supplemented by two groups of daily conferences arranged by our Division for Rural Work. One of these was held for clergy ministering in rural fields, the other for women rural Church workers.

The chaplain of the Church's conferences and leader of the clergy group was

the Rev. Goodrich R. Fenner. The conferences for women were led by Miss Margaret W. Teague of Maine.

This is the tenth year in which leaders of the Church's rural clergy have gathered in conference at Madison, and the sixth year for the women's group. Increasingly "the Madison Conference" is becoming a postgraduate course of study for those charged with the responsibility of extending the work of the Church in the small town and open country.

* * *

THIS DEPARTMENT, endeavoring to have constantly available information in regard to all the seventy-nine Episcopal hospitals in this country, has found that some of them publish no annual reports.

Frankness breeds confidence. The Hospital of the Good Samaritan, Los Angeles, is an interesting example of a Church hospital which believes in winning the support of Church and community by placing all the facts of its operation before the public in a freely circulated annual report. It is the oldest institution of the Diocese of Los Angeles.

During 1931, its forty-fourth year, the hospital admitted 5,458 patients, excluding infants. While 640 babies were born during the year obstetrical deaths were nil. Complimentary service rendered totalled \$69,000.

The big event of the year was the receipt of \$100,000 from the estate of Mrs. Margaret E. Vosburgh as a memorial to her husband "for the support of three rooms full time, and one room one-third time for charity patients." These rooms are now in active use.

The Rev. Thomas C. Marshall, secretary and chaplain, feels that "the most trying problem we have to meet is the question of what to do with patients who have chronic or incurable diseases, particularly those without means of support."

Religious Education

THE REV. JOHN W. SUTER, JR., D.D., *Executive Secretary*

THE 1933 LENTEN Offering unit of work will be built around the theme THY KINGDOM COME, the second petition of the Lord's Prayer. The purpose of this unit, as expressed in the introduction written by James Thayer Addison for the junior-senior story book, is:

What we are going to think about most of the time is the meaning of those words—Thy Kingdom Come—and what we are trying to find out is how we can help to make the Kingdom come.

These are times when we are being forced to think about many of the positions which we have taken for granted in the past. Perhaps the most pressing question for members of the Christian Church is: What is the purpose of the Church today? What position should it take in regard to family life, international relations, industrial problems, moral standards? What is the mission of the Church in China, Japan, and other foreign countries? What is the mission of the Church in our own parish and neighborhood?

It is quite fitting, therefore, that we should take as the theme of our major Church school missionary enterprise for 1932-33 the words Thy Kingdom Come, and that we should try to find out with our boys and girls what this part of our Lord's Prayer means in individual and social problems, and how we can work through the Church to make that meaning come true.

The countries or fields touched upon in this unit include: America in general, the Navajo Indians, the Philippines, Japan, China, and India. Any school is at liberty to substitute other fields for those in the foregoing list, using stories and reference materials from other sources. Some schools may wish to concentrate on one or two fields, such as China and the American Indians (the fields chosen for adult study). To such schools we recommend the courses pre-

pared, with our coöperation, by the Missionary Education Movement, and leaflets and other materials obtainable from the Church Missions House.

The materials provided for the use of Church schools as they carry through this unit include:

1. *For the whole school*

An outline map of the world, which will be similar to a picture map and will include an insert sheet of pictures to be cut out and pasted on the margin.

Offering boxes.

2. *For the kindergarten-primary departments* (ages 4-8)

Seven stories about the children our Church helps through missionary work.

An order of worship to be used each week as the stories are told.

Leader's helps, including simple suggestions for using this material.

3. *For the junior-senior departments* (ages 9-17)

Six stories, with an introduction, illustrating the ways in which the Church is helping to build the Kingdom.

An order of worship, to be used each week, if desired.

A source leaflet, *Building the Kingdom in*, on each of the fields listed above, for the use of pupils in classwork and to provide leaders with background on each country.

Leader's helps.

All these materials will be mailed to you immediately after Christmas, unless your diocese decides to use the unit during Epiphany, in which case the material will be mailed to all of its parishes and missions on December 1. Arrangements will be made whereby individual parishes or missions in other dioceses may receive their material for Epiphany use, if desired.

Now is the time to plan your work for

Read a Book

CRAFTSMEN ALL: Fellow-workers in the younger Churches by Edward Shillito (New York. Friendship Press, 1932). 80 cents.

A new and significant change has occurred in the modern missionary situation: no longer is there a Church (in the West) which sends and a peoples (in the Orient and Africa) who receive. There is an interchange between the Churches in the West and East. Such is Mr. Shillito's theme. With discriminating insight he has selected various Christians in the younger Churches (we used to say mission field)—the evangelist, the wayfarer, the artist, the poet, the new martyr—and has told their stories effectively and simply. In these stories of Prophet Harris, Sadhu Sundar Singh, Narayan Vaman Tilak, Toyohiko Kagawa, and others, the missionary speaker will find abundant "human interest" material. But more important is it for the general reader as convincing evidence of the vitality of Christianity in the Orient and Africa.

next year in such a way as to include the use of this whole unit in your Church school curriculum, during Epiphany or Lent or some other period.

Many people ask, "Why do you provide us with so much material? We do not have time to use all of it."

Our answer is, "The Church has found that if boys and girls are to help support its work, they must have opportunities to find out all they can about it."

Where adults have failed to give liberally it has been because they have known little about the missionary work of the Church. We propose through our missionary units to provide Church schools with enough material—not too much—to carry on satisfactory enterprises of missionary study, work, and worship with their boys and girls. We believe that if they have chances to give in an intelligent and consecrated fashion while they are young, they will be more ready to support the work of the Church when they are adults.

Copies of this article, in pamphlet form, may be secured from the Department of Religious Education, 281 Fourth Avenue, New York, N. Y.

Adult Education

The Rev. D. A. McGregor, PH.D., *Secretary*
600 Haven Street, Evanston, Ill.

SOcial and industrial problems offer adult groups a most important field for discussion. Wherever a number of intelligent men and women come together today, the conversation soon turns to the great questions that face the world. The increasing seriousness of the depression, the tension of international relations, the terrible conditions of unemployment, the relations of labor and capital, all these matters call for thought and study.

There is no clear solution visible for any of these problems. No one can claim that a particular way of acting in any of these matters is unquestionably right and that all other ways are as unquestionably wrong. We need light and thought and the Church has a service to perform in helping her people to gain light and to take thought.

The Christian discussion group should be different from other such groups in that it should acknowledge that the presence of Christ should be realized in every discussion. The effort should not be for each person to insist on his favorite solution but for each to seek the mind of Christ. And we must also realize in this quest that the true solution is to be found not by some one individual but by the whole fellowship.

The report of the Committee of Twenty-one at the Denver General Convention offers a valuable presentation of important social questions and would make admirable material for the use of a discussion group. It presents the considered opinion of this committee on industrial dislocation, lawlessness, and world peace. It is officially commended by the Convention to the careful consideration of Churchmen.

This report together with the resolutions adopted by the Convention on social questions is available at ten cents a copy from The Church Missions House Book Store. It would make a good textbook for a study group.

Missionary Education

The Rev. A. M. Sherman, S.T.D., *Secretary*

THE CHURCH MISSIONS Publishing Company of Hartford, Connecticut, has recently published an interesting booklet, *Frontiers and Pioneers of the Church in America* by Percy Varney Norwood, Professor of Ecclesiastical History, Western Theological Seminary (twenty-five cents). For groups who are still studying *Building a Christian Nation*, as well as for all students of the development of the Church in this country, this monograph brings a brief survey of the development of our Church in America.

* * *

A SUGGESTIVE EFFORT which other parishes may wish to adapt to their own situation was successfully worked out last Lent by St. Paul's Church, New Haven, Connecticut. Early in the year the rector, the Rev. Howard R. Weir, proposed to the Church School Teachers' Association and the Student Council that during Lent the school concentrate its attention on China and the Church's work there. In preparation for this school-wide enterprise, Mr. Weir devoted the assembly period in pre-Lent to talks on China.

Under the leadership of the director of religious education, the various classes enjoyed the widest latitude in their study of China. The kindergarten and primary grades engaged in various enterprises relating to Chinese life—home, school, games, and means of transportation. On one Sunday at the children's service a scene depicting Chinese famine conditions was enacted on the chancel steps, while throughout Lent posters and pictures were displayed in the parish house.

In the junior and senior grades groups were addressed by one of our Chinese clergy who was studying at the Berkeley Divinity School, and by a former China missionary. A class of girls made dolls for a girls' school in Nanking, while another class used articles on China from THE SPIRIT OF MISSIONS as source material for interesting talks to the class. The entire enterprise, of which these instances

are but the high spots, resulted not only in great enthusiasm in the school but led to the presentation to the whole parish of an entertainment called *A Night in China*.

One tangible result of the increased enthusiasm in the school was its Lenten offering, the largest in its history, amounting to one thousand dollars. *A Night in China* not only gave the parish a sense of being China-conscious, but also enlisted the aid and interest of Chinese students in Yale College and two Yale-in-China missionaries home on furlough. The features of this entertainment were a Chinese supper served in Chinese style, a play and tableaux of Chinese life, missionary moving pictures, and an exhibition and sale of Chinese embroideries and curios. This effort also resulted in tangible help for the Church's work in China.

"Best of all," writes a member of St. Paul's, "a real human interest was aroused in the people of China and an active desire to help them in their difficulties, to give them the best we have—a knowledge of our Lord and of His teaching."

Young People

Miss Sallie H. Phillips, *Associate Secretary*
2224 R Street, N. W., Washington, D. C.

MISS DOROTHY MAY FISCHER, with the help of some of the clergy advisers of young people of the Province of the Southwest, has compiled a *Guide Book* for young people's organizations. This book should have more than provincial use, as it contains valuable information on organization, program building, pageantry, worship, prayers, hymns, a bibliography for young people's work, as well as other valuable hints. It may be obtained from Miss Dorothy May Fischer, Texas Avenue, Houston, Texas, for \$1.12 postpaid.

* * *

THE YOUNG PEOPLE of the Province of the Pacific are issuing a monthly bulletin called *The Challenge*, which carries items of nation-wide interest. Copies may be secured from Mr. Sydney Temple, 10452 Bellagio Road, Los Angeles, Cal.

College Work

The Rev. W. Brooke Stabler, *Secretary*

ALL RECTORS ARE urged to compile as soon as possible a complete list of those in their parishes who plan to go away to college or university in the fall and to notify the student pastor in the respective colleges. (See list in *The Living Church Annual*, 1932, pp. 175ff). Full information about these students should be given, upon receipt of which the student pastor will call upon them.

It is also urged that all student pastors ascertain where the Church students who graduated in June are to be located in the fall. If they are not returning to their homes, some clergyman in the town or city to which they are going should be notified. In this way much "wastage" may be eliminated.

IN COLLEGE COMMUNITIES

THE FOLLOWING MEN will soon enter upon work in student communities:

THE REV. JOSEPH EWING—Student pastor at South Dakota State College and part-time associate secretary for college work in Province VI.

THE REV. HAMILTON WEST—Student pastor at the University of Idaho.

THE REV. WILLIAM H. LAIRD—Student pastor at the University of Virginia.

DISARMAMENT

THE INTERCOLLEGIATE Disarmament Council, representing twenty-six thousand American college students, stands on a disarmament platform which consists of fourteen planks. In view of recent pronouncements of Church conferences and conventions, this world problem demands intelligent and spirited study, especially by students who are to be the "cannon fodder" in the event of future wars. The fourteen points are:

1. Disarmament on the basis of equality
2. Abolition of aggressive weapons
3. Restriction of preparation
4. Budgetary limitation

5. Permanent disarmament commission
6. Nationalization of arms manufacture
7. International police force
8. Agreement to confer under the Paris pact
9. Refusal to aid the aggressor
10. Embargo on arms against the aggressor
11. Opposition to further naval construction
12. Abolition of compulsory military training
13. General economic and political reconstruction
14. Moral disarmament.

In a leaflet prepared by the Intercollegiate Disarmament Council, these points are commented upon in some detail, and constitute a concrete basis and stimulus for study and discussion. Copies may be secured from the Intercollegiate Disarmament Council, 129 East 52nd Street, New York, N. Y. (Single copies free; 25 copies, 50 cents; 100 copies, \$1.50.)

TOWARD A NEW WAY OF LIFE

THE INCREASING DEMAND for a deeper spiritual reality in religious work in college communities is evidenced by a recent publication of the National Council of Student Christian Associations, *Toward a New Way of Life*. This publication is designed to stimulate the development of the personal religious life. The first section, A Fellowship in Discipline, lays down fundamental principles and stresses the necessity of spiritual discipline and group action; the second, Daily Reflective Studies, gives daily suggestions for meditation covering a period of eight weeks.

Copies may be secured for twenty-five cents from the National Council of Student Christian Associations, 347 Madison Avenue, New York, N. Y.

STUDENT LENTEN OFFERING

THE FINAL AMOUNT contributed to domestic and foreign missionary work through the fifth Student Lenten Offering is \$2,062.18.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

DR. WALTER H. JUDD, in his address before the Student Volunteer Convention held last winter in Buffalo, made a statement which deserves a place in the notebook of every parish canvass leader:

One day I was reading a Chinese classic with my teacher, and I came across this, written hundreds of years ago by one of the old scholars:

If you are going to plant for one year, plant grain; if you are going to plant for ten years, plant trees; if you are going to plant for one hundred years, plant men.

* * *

IN ITS RECENT leaflet, *Should Your Parish Have a Canvass in a Year of Depression?* (No. 2164), the Field Department suggested that the parish Every Member Canvass organization be given the additional task of conducting an Every Member Visitation prior to Lent. This suggestion was prompted by reports received from parishes which had already experimented along this line.

Such a report comes from the Rev. H. H. Lumpkin, Ph.D., rector of Grace Church, Madison, Wisconsin:

In regard to the Every Member Visitation work done in this parish, our plan (in general) was this: We first select the members whom we wish to do the visiting, using for this visitation both men and women. Our general rule is to use only men for the Every Member Canvass. We tried to pick men and women who are natural leaders in our city life and civic life, as well as Church life, and found them as a rule very willing to help.

I then call them together for two or three meetings for the purpose of prayer and study, lecturing to them on methods of visitation and methods of approach, asking them to give their own suggestions in regard to this and thus making it a sort of conference. They were then assigned the group of names on whom they were to call and cards which they could fill out, both with any remarks which they might wish to make and any possible new names they might discover in the course of their visitation. These cards, of course, are to be returned immediately to the rector after their visitation is made. Of course our visitation was never one hundred per cent perfect, but it always resulted in increased attendance at Church services and added interest in the

parish work, and I most sincerely believe in an intensifying of the spiritual life and spiritual interest of those who participated in the visitation. I tried to make them feel that they were my assistant pastors, helping me to pay more calls than I could possibly make in as large a parish as this.

I feel that the pre-visitation work of study and prayer, together with advising all on how to make these calls, is of the utmost importance.

* * *

THE ATTENTION OF diocesan and parish leaders is called to the following publications bearing on the Every Member Canvass:

The Every Member Canvass by H. C. Weber, Director, Every Member Canvass Department, The Presbyterian Church.

Laughing Stewardship Through by Guy H. Morrill, Director, Stewardship Department, Board of Christian Education, The Presbyterian Church.

It Is To Share by Irwin G. Paulsen, Superintendent of Religious Education of Adults, Methodist Episcopal Church.

* * *

PLEASE REMEMBER that it takes five casual givers on the average, no matter what their aggregate financial capacity may be, to equal one regular giver, no matter how small his capacity may be. If you elect to keep your association with the Church upon the easy going plan of giving when you come and coming when it is convenient, you are of course free to do so. It is not upon such a plan, however, that this or any other Church can build its program and meet its obligations as a Christian institution.—A. W. PRICE, *St. Philip's Church, Brooklyn, New York.*

* * *

WE STARTED in the cathedral parish plans for the Every Member Canvass on Easter Tuesday. The calling phase of it is now in full swing. Every family is being visited. During the summer there will be Wednesday night meetings at the cathedral.—*Cathedral Church of St. John the Evangelist, Spokane.*

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

THE STATEMENT is made often that there has been a steady decline in the circulation of religious periodicals during the past fifteen years. That statement does not include papers of the Roman Communion, which have had a vastly different experience.

In the ten-year period from 1920 to 1930 Roman Catholic papers practically doubled their circulation. They have suffered losses in the past two years, but not nearly so serious as the losses of non-Roman papers and magazines.

The experience of the Roman Church papers casts doubt upon the frequently expressed opinion that there is little interest anywhere in religious papers. There are 310 Roman Catholic periodicals, of which 267 report their circulations in the *Catholic Press Directory*. They show a combined circulation of 7,100,000, which indicates that Roman Catholics in large numbers are supporting their religious periodicals.

The *World Almanac* gives the Roman Catholic Church in the United States a communicant strength of 18,605,000, from which it appears that the total circulation of Roman Catholic periodicals would provide a paper for every family, with a liberal margin for duplications. In the Episcopal Church it is estimated that one family in every three can get a Church paper, this including the diocesan publications. If that estimate were for papers of national circulation only, the ratio would be about one paper to each twelve Church families.

Roman Catholic periodicals thrive because there is a church-wide determination on the part of Roman Catholic leaders to create, from the Church point of view, a more intelligent and better-informed constituency. In our own churches it is unusual for a clergyman or other Church official to make an effort to push the circulation of Church papers. It is not unusual for our clergy to refuse

to permit their congregations to be canvassed for Church periodicals. It is not certain that all clergy take Church papers themselves, except such as come to them gratuitously.

But Roman Catholic priests preach about Church papers; they keep them before their people insistently; and what is of special significance, they see to it that their young people are taught faithfully and persistently the value and necessity of reading a Church paper. Further, there is throughout the Roman Church in the United States a wide observance of a "Catholic Press Month." In February of each year many sermons are delivered on the subject of the support of the Church press, and many programs are arranged for parochial schools, academies, and colleges. This propaganda has been very successful.

In our Church the same sort of propaganda would produce the same results. The general Church has no medium for dissemination of information except THE SPIRIT OF MISSIONS with its circulation of less than 50,000, and whatever space can be given by Church weeklies and diocesan papers.

The Church can build a reading constituency, but it will require the concerted, continuous effort of clergy and parish leaders. If they can be convinced of the seriousness of the present trend they can and will rouse their people. But their own conversion must come first. Episcopalians of the future, if they continue as they are now going, will know nothing of their Church except what they learn from hearing sermons—not regularly, but occasionally. The need for wider reading of Church periodicals is urgent, and it is essential to the progress of the Church in the future.

In years to come—what sort of fruit may be expected of a Church membership totally uninformed about the vital things of their Church's life?

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

MISS Margaret K. Monteiro, who is an educational worker in the Diocese of Anking, attended the Triennial Meeting of the Woman's Auxiliary in Denver, Colorado, last September. Upon her return to China she sought to interpret the Woman's Auxiliary in the United States to the Chinese women and to adapt plans of the American women to the needs of her Chinese friends. How this was done is told in Miss Monteiro's report of recent activities of the Anking Woman's Auxiliary which is printed here in an abridged form.

SINCE MY RETURN to Anking, life has been a cheerful round of children's services, women's meetings, making clothes for refugees, literacy classes, Christmas celebrations, mothers' meetings, holiday guests, evening sings, evangelistic services, cottage preaching meetings, and lately of starting the kindergarten. Among all these activities none has seemed more full of earnestness and promise than the work of the Woman's Auxiliary.

At the first meetings which I attended on both sides of the city, I made a report of the meetings of the Woman's Auxiliary which I attended in Denver, and told the women that Deaconess K. E. Phelps, Mrs. D. T. Huntington, and I had been their representatives and that their offering had been placed on the altar with offer-

ings from women all over the world. It cheered us to feel a part of this great family. We also felt we wanted to incorporate in our programs some of the studies now being undertaken by the Auxiliary. It seemed to us that a study of the five fields of service would be a good introduction to further study in the work and possibilities of the Auxiliary.

Printed programs have been prepared by Mrs. John Sung, president of the Grace Chapel Auxiliary, and a committee working with her. The topics are

A Christian Woman's Responsibility to

- a. Her own home and parish church
- b. Her community
- c. Her diocese
- d. Her nation
- e. The world.

A suitable hymn, Bible verse, prayer, or litany, Bible reading, a discussion of the month's topic, current Church news from Chinese Christian publications, and any other special business to be undertaken at the meeting are all printed on the programs, a copy of which is given to each member.

We tried out the first program at Grace in combination with a New Years' Party in the recently opened parish rooms in the upper end of the Nurses' House. At this time the Auxiliary was at home to the women of the neighborhood. The program included what a Christian mother can accomplish in her home by

New U. T. O. Leaflets

A Meditation on the United Thank Offering (W.A. 126), 2 cents a copy, \$1.50 per 100.

This meditation written by Sister Elspeth of All Saints' Community and used at the presentation of the United Thank Offering at Denver, is now reprinted in leaflet form by request.

The United Thank Offering in Action (W.A. 130), 3 cents a copy, \$2.00 per 100.

This leaflet aims to answer the question, "What does the United Thank Offering do?" and to give a glimpse of the work being done throughout the Church because of the United Thank Offering.

Promoting the United Thank Offering in the Parish (W.A. 129), 2 cents a copy, \$1.50 per 100.

In this leaflet suggestions are outlined by which the interest and enthusiastic support of the entire parish may be secured for the United Thank Offering.

THE SPIRIT OF MISSIONS

family prayers and other forms of religious education, care and training of little children, a Christian attitude to her neighbors and servants and in her home parish by regular church attendance, prayer, bringing her friends to church, giving of time and money, helping the Altar Guild, the Sunday school, especially sending her children to it, and backing the women's organizations of the Church.

It is encouraging to note that since this meeting more of our Church children have been sent to Sunday school, and several of our Auxiliary members have come to tell a story for the children's church. During the past month two mothers have helped almost full time in the kindergarten.

The second topic which dealt with responsibility to the community was handled by having various members give reports on what they had seen in the organized charities in the city. St. James' Hospital was also spoken of in its relationship to community health.

At the close of the meeting our doctor-president announced that as a case of smallpox had broken out in the neighborhood, she was prepared to vaccinate all desiring it. Due to the efforts of the Auxiliary, more than a hundred people were vaccinated, who should probably not have done so otherwise. Community responsibility did not terminate with relief measures and efforts to further better health. Preaching bands were formed both at the Cathedral and Grace, to assist in the evangelistic campaign. These bands were led by our Auxiliary officers, evangelistic workers, and several young women who are preparing to do evangelistic work.

Our diocese, the third subject, has come at a most appropriate time when we are celebrating the twentieth anniversary of our bishop's consecration and of our becoming a diocese. This was put in the program; also an explanation of what a diocese is, and how many stations we have. Mrs. Sung and Dr. Taylor wrote a brief history of the station to be included in the program, and found so

much on this subject, it was decided to use this topic for a second meeting.

Our president had made up a litany for the diocese which was earnestly offered. The stations were pointed out on a diocesan map as the roll was called. At our next programs on the nation and world we hope to have answers from the letters we are sending out to the various dioceses in China and in the world, to use with material from THE SPIRIT OF MISSIONS.

This program is being undertaken with the hearty consent of our diocesan president, Mrs. Quentin Huang. We hope it may be the beginning of a much more meaningful Christian life for the women of our Church, and a way of bringing in many more.—MARGARET K. MONTEIRO.

SAGADA AND THE U.T.O.

IT IS WELL KNOWN that \$201,000 was given for buildings from the last United Thank Offering. It would be interesting to visit the places where these buildings are going up; failing that, such statements as these from Dr. Jenkins make it possible to share something of the workers' satisfaction in better equipment. After expressing great gratitude for the gift of nine thousand dollars towards the building and equipment of the Sagada hospital, and that "everybody at Sagada feels greatly encouraged by the gift and is heartily thankful," Dr. Jenkins says:

Recently we have been so much taxed for space that it has been necessary to call even more upon the attic. In this space of about ten feet square floor space and with two small windows we have had as many as fourteen convalescents sleeping at one time. A visitor told me the other day that this was unsanitary. Who wouldn't know it? But this is one of the things which we can do away with when more space is available and is one of the joys which we look forward to in having the new hospital. In the larger of our two bedrooms which we have which is large enough for two beds we have three beds and a cot, all occupied. But enough of such. We don't mind these things for we are seeing the new building and we are happy.

(Dr. Jenkins' colleague, the Rev. L. L. Rose, tells on page 489 the story in some detail of the conditions which are hinted at in this letter.)

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

AT THE RECENT commencement of Berea College, Berea, Kentucky, the honorary degree of Doctor of Literature was conferred on Wallace A. Battle, field secretary of the American Church Institute for Negroes. About thirty-five years ago, Dr. Battle as a Berea student earned the A.M. degree. In conferring the honorary doctorate, President William J. Hutchins said:

Wallace Aaron Battle, alumnus of Berea, friend and disciple of the Founders; educator and advocate of the colored race; leader of his people from servitude to the service which is perfect freedom.

In the days when Dr. Battle was a student at Berea, it was a mixed institution, enrolling both white and colored youth as students. In recent years, it has become exclusively a college for white students. Thus, it is all the more significant that, many years after it had ceased receiving Negro students, this honor should have been conferred upon one of its Negro graduates.

Upon his graduation from Berea College, Wallace A. Battle determined that it was his duty to devote himself to the education of his people; sharing with, and passing on to them the privileges and opportunities which he had received. After teaching for a few years in Negro public schools in the South, he decided to found a school under his own supervision. After a careful survey of many opportunities, especially in Alabama and Mississippi, he decided that one of the most needy and hopeful places in the entire South was near the town of Okolona, in northern Mississippi.

At that time, exceptional tact and personal attractiveness were necessary if one were to be successful in establishing a private school for Negroes. The aftermath of the War and of the fearful reconstruction period still lingered in the minds of a great majority of the white

people. Few, indeed, believed that it was expedient, or right, to provide education for Negro youth.

In spite of prejudices, Dr. Battle courageously founded his school and dedicated his services to his people and to his God. From the beginning, he succeeded in winning the confidence of that group of generous, enlightened white people, who then, as now, reside in every Southern community, however antagonistic the majority might be. Among the first to give their confidence and affection to Wallace A. Battle were some of the most prominent people in the community—the Abbotts, the Stovalls, the Chandlers, and many others. He conducted himself with such decorum and industry that, in time, the school became one of the most successful and best known of the private schools for Negroes in Mississippi. He became the personal friend of people of all classes. His unfailing good humor, the urbanity and uprightness of his daily conduct, and his devotion to the Church endeared him to the hearts of all the best people of the community and silenced hostile expression of the bitter prejudices which prevailed at that time.

Having served for twenty-five years as the president of this institution, he was called, in October, 1927, to be field secretary of the American Church Institute for Negroes. Dr. Battle was the first Negro to serve as field secretary of the Institute or of the National Council. Through his gift of winning friends, his ability as a speaker, and his persistent energy, he has won the confidence of those with whom he has come in contact, and has secured large sums for the support of the work.

During the last six months, his health has been impaired and, under orders from his physician, he has been forced to rest, but he expects to return to his duties in the autumn.

The Commission on Evangelism

Authorized by General Convention

THE REV. MALCOLM S. TAYLOR, *Director of Evangelism*

3510 Woodley Road, Washington, D. C.

LAST MONTH WE considered the Church's challenge to help that increasing number of people who are finding the Christian way of life very rough going and are realizing that their own spiritual equipment is inadequate for it. This challenge was accepted by the National Commission on Evangelism in the name of the Church, insofar as one agency within the Church can do so, and definite lines of activity announced along which it is proposed to furnish this help.

We would like to have both the clergy and laity of the Church think of these lines of activity as constituting the work of the National Commission on Evangelism and want them to call on us for any aid which we can give.

Now let us consider these activities in detail:

I. The promotion and deepening of the spiritual life by

A. Preaching and Teaching Missions

These constitute the best known means for proclaiming the good news of our Lord as the way, the truth, and the life to comparatively large groups of people and have become a normal activity in many dioceses, parishes and missions. The practice of having the preparation for such missions, their actual conduct and the follow-up carried on attended to by the diocese or the parishes holding them is undoubtedly the wisest and most efficient practice; but the National Commission will be glad to help in any way possible.

B. Conferences and Retreats

These are two entirely different activities and should not be confused. A conference is a meeting of a group for the purpose of conferring; a retreat may be defined as the withdrawing from the distractions of ordinary life into the still-

ness of God's presence for the purpose of reorganizing one's life for His service.

The National Commission on Evangelism, in the person of its chairman, (the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, Wilmington, N. C.); its director, (the Rev. Malcolm S. Taylor, 3510 Woodley Road, Washington, D. C.); and its field workers, (Dr. L. W. Glazebrook, 2022 P Street, N. W., Washington, D. C., and Coleman Jennings, 2221 Massachusetts Avenue, N. W., Washington, D. C.), is glad to accept engagements to have a part in provincial, diocesan, and parish conferences, in conferences with college students, and in summer camps and conferences. They will be glad to speak on various phases of evangelism, to lead or help in conferences extending over several days and to conduct courses at summer training schools. Both field workers are laymen and have had much experience in presenting evangelism to laymen. Until further notice, those wishing to secure the services of the above speakers are asked to communicate with them at the addresses given.

A retreat is a form of religious activity which is unfamiliar to the great majority of American Christians; a great pity, as more spiritual progress can be made in a three-day retreat, well conducted and well made, than is possible in the lives of most of us in three years without it. We shall have more to say about retreats next month. Let us merely emphasize here that, contrary to the ideas of some people on the subject, a Retreat has no "color" of Churchmanship. It is the most favorable opportunity for the Holy Spirit to reorganize us and give us a new start towards real living. It is the earnest hope of our commission that we may have a share in extending the retreat movement in our Church.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X A *Program Guide* for use by chapters of older boys during the first half of the current year, has proved so popular and successful that a second volume is in preparation. It is intended for use during the months of September to December, inclusive.

The purpose of these *Program Guides* is to provide at least an approach to a modern correlated program of religious education for youth, including instruction, worship, and service activities, unified in purposive endeavor and worked out in free discussion by the group members.

The Guide, published in mimeographed form, with all material for the four months bound together in an attractive cover, is furnished for fifty cents, postpaid. The program can be adapted easily for use by young people's groups other than Brotherhood chapters, and many have done this with the first volume.

A special topic is chosen for emphasis each month, with worship and service activities related to the central theme suggested for the leader. Source material and outlines for discussion for two meetings a month are provided, so that the leader of a young people's group with the *Program Guide* in hand is prepared to carry through successfully a four-months' educational schedule.

* * *

THE BROTHERHOOD Chapter at St. John's University, Shanghai, China, of which John R. K. Tsoh is director, is issuing a mimeographed bulletin entitled *The Brotherhood Biweekly*. It is a very interesting publication and gives a vivid picture of Christian life and Brotherhood work among our Chinese brethren.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*
2103 Main Street, Jacksonville, Florida



DURING THE eight years I have been here I have presented for Baptism forty-six children and young people and thirty-two young people and adults for Confirmation."

So writes Mrs. J. H. Molineux, the Church's missionary in charge of St. Peter's-by-the-Sea, Sitka, Alaska, and a member of the order, excerpts from whose letter to *The Royal Cross* are shared with readers here. These figures loom large when we recall that there are only about four hundred and fifty permanent residents in Sitka.

Our Church tries to do constructive work for the people of the town, and I am called upon nearly every day to help in various ways, just as a priest of the Church would be. Last month I was called on to conduct the funeral of one of our beloved young women, and in May, to preach the baccalaureate sermon for the high school graduating class. . . .

We usually have to wait a year for our Communion, but this year Dean Rice came over from Juneau in April and gave it to us. Then to our joy Bishop Rowe came on June 2.

Another Daughter, Miss Helen Ballard, writing from her school at St. Michael's Mission, Ethete, Wyoming, says that their work among the Indians has grown so fast that they "are carrying on with a larger school than can be well taken care of."

Concerning their newest work at the mission, she writes in part:

A school was started for illiterate Indians in our gymnasium. . . . About twenty-two men and women, mostly grandparents, came for six days a week from nine in the morning until four in the afternoon. . . . They all learned to write and to read their own names and made a good start toward becoming citizens of their home land.

The Church Army

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



THE ALBANY Diocesan Department of Missions in its recent annual report to convention, gives evidence of the effectiveness of trained laymen in the evangelistic work of the Church:

The venture of faith on which the Board embarked some three years ago by the employment of members of the Church Army as evangelists, has more than justified itself by the spiritual results attained. One instance of the success of this work, which has been given wide publicity, was the services held at the little village of Shinhopple, in the southern part of Delaware County, where, after some weeks of intensive work and teaching, sixty-nine persons were baptized, of whom thirty-two some months later received Confirmation. What has been accomplished there, can be accomplished in a hundred other sections of the diocese, where we are not at work, places where organized religion of any sort is almost unknown.

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SUMMER SCHOOLS AND Church camps are visited by C.A. captains each year. Here is a recent report:

After one of our vesper services an eighteen-year-old boy counsellor came to me and said that he felt that he ought to give his life in some full-time work for Christ. He had been thinking about it for some time but it had culminated as I told the group the story of the explorer Scott and his heroic band of men. We talked some time together about his decision and the best course to take and finally felt that the ministry was the best place for him. This decision came as a complete surprise to me and for it I give my praise to our God who led this splendid boy to do this thing.

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SINCE THE JURY SPIRIT OF MISSIONS was published, the Bishop McVickar House at Providence has been kindly placed at our service for another training term and our ten candidates will reassemble there about September 20. It is expected that this group will be commissioned by the Presiding Bishop some time in December. As soon as funds are available, new candidates will be accepted for training. Over ten suitable men await the call to C.A. ranks.

Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



WHEN A LOCAL CMH really starts work it must decide whether its worker (at first there is usually only one) shall attempt immediately to visit girls in all parts of the diocese, or whether she shall concentrate on the girls needing help and guidance in the territory adjacent to the office; gradually extending into the other parts of the diocese as the work becomes known, support increases, and the need is felt.

As even very small dioceses cover more than a thousand square miles, the second plan is usually followed. This does not mean, however, that in the beginning only those girls and parishes in the see city receive help. Every CMH worker knows that many of the girls who are in difficulty or perplexity in the city come from the farms and small towns around the city. Effective work with even one girl may mean making contacts in a number of parishes, and out of these contacts new offices grow. The two New Jersey CMHs, starting with one central office, now have branch offices in practically every section of the State.

It is the responsibility of the board of directors in consultation with local people and the diocesan authorities to decide when a branch office with a worker should be established. A local advisory committee is always formed for each branch office, with representation on the board, but its decisions and recommendations are passed on by the board, just as the local worker is responsible to the diocesan secretary.

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CMH IN WESTERN New York is active in helping to plan and to organize the summer course on social service and psychiatry for the clergy which is sponsored by the diocesan social service department. Mrs. Wilma Vanderwall also recently arranged a meeting between the clergy and social workers and Government officials concerned with Indians.

The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*
386 Fourth Avenue, New York, N. Y.



OUR SUSTAINING members are receiving copies of a leaflet, *Your Gift in Action*, which tells the stories of several G.F.S. branches. Here is one of these stories:

The dream of every little girl to have a real house of her own to play in, with an upstairs and down, has just come true for the G.F.S. branch of Ukranian youngsters in a small mill community in Rhode Island.

Once when their leader invited them to her own home, she found herself entertaining a group of ecstatic little girls who stared round-eyed at everything, especially at the wonders of her bright American kitchen. And then, as she let them play hostess with her, all of a sudden she had an inspiration!

There was a vacant cottage in the village and, putting on her most becoming hat, she went to interview the landlord, who, in five minutes, found himself eagerly offering it to her, rent free. The girls themselves gave an entertainment and raised a marvelous sum—three whole dollars for a second-hand cooking stove with something over for dishes and cooking utensils. A few tables and chairs—second-hand, of course—were donated, and with paint and enamel, the branch set to work on everything in sight, one enterprising young miss even attempting the ceiling. So that is how they got a house of their own for meetings.

So far, they are still absorbed in the mysteries of American cookery, especially Rosie, whose family has very casual meals—often just “snacks” handed out to them. One day Rosie announced: “Last Sunday I made a salad at home with lettuce, carrots, and potatoes, and put a dish at everybody’s place at the table. Everyone liked it and said it looked pretty.” Rosie is hoping that her father and mother will become contented in this country, to which she is devoted.

* * *

THE ILLUSTRATED circular announcing our Christmas cards for 1932 is now ready, and describes the unusual and inexpensive cards (religious and secular, foreign and American) which the society is showing. These cards may be purchased in any quantity for personal use; or for resale at attractive discounts. Send a stamped, self-addressed envelope if you wish further information.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



THE FOLLOWING letters, typical of those received every day by many Institutes, give evidence of the missionary work of the Seamen's Church Institute of America:

Probably, dear friend, it took something like this to bring me to my senses and change my course of living, or rather a determination to lead a different life when I got out of here, as I must admit I have been very negligent to the good Lord the Giver of all Good. But believe me, although my prayers were very crude, I sure have learned to pray often since I have been taken sick, and I realize that my prayers, and the prayers of my dear ones at home and you my dear friend have been answered.

And dear friend, it is a comfort to know that you have some one who really cares, and is hoping and praying for your recovery, and I am sincerely thankful for your prayers in my behalf, and the wonderful kindness and consideration you have shown me. And I sincerely hope I will soon be in a position to show my appreciation, and say, them scissors were just what I wanted. Gee, you sure did send me a lovely ditty bag. I am sure tired of this place and am anxious to get away, but I guess I will have to make the best of it for a while longer.

So I will close for this time, with best wishes to you and for the welfare of the Institute.

P.S. Please keep on remembering me in your prayers, I thank you.

Please pardon my seeming negligence in communicating with you, but truthfully speaking I was so overjoyed over my boy's homecoming after eight years of absence, that I just neglected my duties to be constantly in the company of my long-lost son.

Eight years ago Lawrence left home, because he did not like to study, and having a mind of his own, he refused to prepare himself for a higher education. I was very much disappointed and being over-anxious that he should be a physician the same as my father was partly responsible for his attitude. I have suffered the agony that only a mother knows, but I have always trusted the Infinite to protect and guide my boy, and after eight years of fervent prayer the Lord brought back his own, and we rejoiced.

Believe me when I say that I am humbly grateful for the guidance and kindness bestowed upon my son.

Your kindness is deeply appreciated and I shall always remember you as one of Christ's apostles. May the Father give you strength, and bless you for the work you are doing in the institution. To me it is marvelous that such a temple exists to guide the seamen in the righteous path, and uplift the spiritual being, the most essential factor in the lives of men.

Lawrence is going to write to you, and sends his best wishes.

P.S. If Lawrence has any debt kindly let me know.

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



LAST MONTH (July, page 477) we indicated some ways in which the C.P.C. tries to help in building a Christian nation. Other ways will be considered now.

Opportunities for sharing in the work of the Church among both the colored race and Indians arise constantly and are warmly welcomed. The service offered to clergy for their individual needs is, of course, the same for all races. In the case of the colored race two outstanding opportunities present themselves. The C.P.C. is proud to have contributed toward the building up of the libraries in some of the foremost schools and colleges: St. Paul's Normal and Industrial School, Lawrenceville, Virginia; St. Philip's Junior College, San Antonio, Texas; St. Augustine's College, Raleigh, North Carolina; the Fort Valley High and Industrial School, Fort Valley, Georgia. At St. Philip's the size and quality of the library was a factor in attaining the rank of junior college. At St. Augustine's the State inspector gave special commendation to the collection of medical books for the use of nurses and internes at St. Agnes' Hospital. The library at Fort Valley is an educational and cultural center for the whole county.

This last leads naturally to the second opportunity, that of supplying libraries for the Negro race in the Southern States. Efforts in this direction far beyond the

ability of the C.P.C. are being made by one or more large agencies, but the Club can help a little, just as it does with other community libraries. The incentive to start such a library in his own home came to one clergyman when he noticed his own children and two or three friends busy over a circulating library of picture sections of the Sunday papers. If friendly persons were willing to give these why not books for both children and adults. So the need was made known and the response was ready.

In work for the "Indian-Americans" there is perhaps less scope for C.P.C. effort. Libraries in Indian schools or mission houses are in constant need of books, in the main for children and young people. Additional books or the renewal of those read to pieces are always welcome. In buying new books every effort is made to get those with colored illustrations, but many others are passed on and more might be if this need were kept before persons who have outgrown childhood reading. Aside from these libraries, we can help best with pictures: pictures to supplement lesson material, religious and secular; pictures for the walls of their homes; illustrated papers and magazines for the reading-room table. For these the young men gladly gather at the mission house on Sunday afternoons. Every effort is made to follow up suggestions from those in charge. One told of the older men enjoying popular science, especially anything relating to machines. On the morning of his arrival a missionary was accosted by an Indian with the inquiry whether he had brought any advanced arithmetics, other mathematics, or histories. Through response to such requests or hints, people are attracted to the mission and come to look on the Church as their friend. In these simple and indirect ways the C.P.C. is helping to build a Christian nation.

This series of three articles on how C.P.C. helps to build a Christian nation will be concluded in our September issue.

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THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York, N. Y.

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